# Mujumma Al Bahrain Time Lines, IX Crystallization: The Age of Reason.

**Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya Sillsila.**

**Hazrāt Sheikh Imam Shamil Naqšhbandi, The Lion of Daghistan.**
Sardar Taimur Hyat-Khan Ajizvi.

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| 1136 AH<br>1724 CE | Jantar Mantar, Delhi was built by Maharaja Jai Singh II of Jaipur. In fact, the King had established five observatories during his reign in the early 18th Century CE and the one in Delhi was the first to be built among these five. The other four observatories are located in Jaipur, Varanasi, Ujjain, and Mathura.<br>The main objective of building the observatory was to assemble astronomical tables and to accurately predict the movements of the planets, moon, and sun. At that time, it was a one-of-its-kind observatory to be built in India. But by 1867 CE, Jantar Mantar in Delhi underwent considerable decay. Much later, the Government of India took several initiatives to restore the heritage observatory and promote it as a tourist destination in Delhi.<br>**Jantar Mantar Architecture.**<br>The huge observatory contains a number of astronomical structures and instruments, all of which are built entirely of masonry. These instruments were built using brick, limestone, and rubble, and finally plastered. Another unique feature of Jantar Mantar, Delhi is that it is an outdoor observatory. All the instruments here are installed in the open rather than being enclosed within buildings or rooms.<br>Though the structures and instruments have stood the test of time, they did need a bit of repairing and restoring over the years. But as of date, no significant alterations have been made to these structures inside the Jantar Mantar in Delhi.<br>Structures inside the Jantar Mantar Complex<br>The Jantar Mantar observatory in Delhi comprises of 13 astronomical instruments of which four are primary devices. These are Samrat Yantra, the Jayaprakash Yantra, the Rama Yantra, and the Misra Yantra. Most of these instruments were designed by Maharaja Jai Singh II. Here's a description of each:<br>**Samrat Yantra**<br>Also known as the Supreme Instrument, it stands as the main structure inside the observatory. This structure is 70 feet in height, 114 feet in length at the base, and 10 feet thick. It is a giant triangle-shaped sundial with a hypotenuse that is 128 feet in length. This hypotenuse is placed parallel to the axis of the Earth and is pointed towards the North Pole. On either side of the triangle, a quadrant exists which has graduations that indicate the seconds, minutes, and hours.<br>**Jayaprakash Yantra**<br>This instrument comprises of structures mimicking hollow hemispheres that are marked on their concave surfaces. Jayaprakash Yantra was used to align the position of the Sun and the stars in the sky.<br>**Rama Yantra** |

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| | This instrument has two large structures of cylindrical shapes and open tops. These structures help to determine the altitude of the stars based on the longitude and latitude of the Earth.<br>**Misra Yantra**<br>It consists of five different instruments which are used to find out the longest and the shortest days of the year. These instruments are known as the Dakshinottara Bhitti, Samrat, Niyat Chakra, Karka Rasivalaya, and the Western Quadrant. The Misra Yantra is also effective for determining the exact noon time. It is believed to be the only instrument in the Jantar Mantar that was not invented by Maharaja Jai Singh II.<br>**Lesser Known Facts about the Jantar Mantar.**<br>• When this observatory was built, sundials were already in use. But the Samrat Yantra inside this observatory modified the basic sundial into a precise instrument for determining various factors about the heavenly bodies, including the declination angle of the planets.<br>• During the 1982 CE Asian Games held in New Delhi, Jantar Mantar was used on the logo of the event.<br>• The instruments inside the observatory are constructed and placed intelligently that observers could note the positions of celestial bodies with naked eyes.<br>• The observatory was operational for almost 7 years during which data was collated, calculated, and handed over to the ruling king. However, when tall buildings were constructed around the structure, it stopped giving accurate data.<br>• The name Jantar Mantar is derived from two words jantra or yantra meaning instrument and mantra, which means calculate. So when putting together, these words mean 'calculation instrument'.[1] |
| 1136 – 1219 AH<br>1724 – 1804 CE | Immanuel Kant was a German Philosopher and one of the central Enlightenment thinkers. Kant's comprehensive and systematic works in epistemology, metaphysics, ethics, and aesthetics have made him one of the most influential figures in modern Western philosophy.<br>In his doctrine of transcendental idealism, Kant argued that space and time are mere "forms of intuition" which structure all experience, and therefore that while "things-in-themselves" exist and contribute to experience, they are nonetheless distinct from the objects of experience. From this it follows that the objects of experience are mere "appearances", and that the nature of things as they are in themselves is consequently unknowable to us. In an attempt to counter the skepticism he found in the writings of philosopher David Hume, he wrote the |

1 https://www.fabhotels.com/blog/jantar-mantar-delhi/

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| | *Critique of Pure Reason* (1781/ 1787 CE), one of his most well-known works. In it, he developed his theory of experience to answer the question of whether synthetic *a priori* knowledge is possible, which would in turn make it possible to determine the limits of metaphysical inquiry. Kant drew a parallel to the Copernican revolution in his proposal that the objects of the senses must conform to our spatial and temporal forms of intuition, and that we can consequently have *a priori* cognition of the objects of the senses.<br>Kant believed that reason is also the source of morality, and that aesthetics arise from a faculty of disinterested judgment. Kant's views continue to have a major influence on contemporary philosophy, especially the fields of epistemology, ethics, political theory, and post-modern aesthetics. He attempted to explain the relationship between reason and human experience and to move beyond what he believed to be the failures of traditional philosophy and metaphysics. He wanted to put an end to what he saw as an era of futile and speculative theories of human experience, while resisting the skepticism of thinkers such as Hume. He regarded himself as showing the way past the impasse between rationalists and empiricists, and is widely held to have synthesized both traditions in his thought.<br>**Works:**<br>*Universal Natural History* (1755 CE).<br>*Critique of Practical Reason* (1788 CE).<br>*Critique of Judgment* (1790 CE).<br>*Religion within the Bounds of Bare Reason* (1793 CE).<br>*Metaphysics of Morals* (1797 CE).<br>*The False Subtlety of the Four Syllogistic Figures* (1762 CE).<br>*Attempt to Introduce the Concept of Negative Magnitudes into Philosophy (1763 CE).*<br>*The Only Possible Argument in Support of a Demonstration of the Existence of God* (1763 CE).<br>*Observations on the Feeling of the Beautiful and Sublime* (1764).<br>*Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* (often referred to as "The Prize Essay").<br>*Dreams of a Spirit-Seer* (1766 CE).<br>*De Mundi Sensibilis atque Intelligibilis Forma et Principiis* (*On the Form and Principles of the Sensible and the Intelligible World)*.<br>This work saw the emergence of several central themes of his mature work, including the distinction between the faculties of intellectual thought and sensible receptivity. To miss this distinction would mean to commit the error of subreption, and, as he says in the last chapter of the dissertation, only in avoiding this error does metaphysics flourish.<br>The issue that vexed Kant was central to what 20th-century scholars called "the |

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| | philosophy of mind". The flowering of the natural sciences had led to an understanding of how data reaches the brain. Sunlight falling on an object is reflected from its surface in a way that maps the surface features (color, texture, etc.). The reflected light reaches the human eye, passes through the cornea, is focused by the lens onto the retina where it forms an image similar to that formed by light passing through a pinhole into a camera obscura. The retinal cells send impulses through the optic nerve and then they form a mapping in the brain of the visual features of the object. The interior mapping is not the exterior object, and our belief that there is a meaningful relationship between the object and the mapping in the brain depends on a chain of reasoning that is not fully grounded. But the uncertainty aroused by these considerations, by optical illusions, misperceptions, delusions, etc., are not the end of the problems.<br>Kant saw that the mind could not function as an empty container that simply receives data from outside. Something must be giving order to the incoming data. Images of external objects must be kept in the same sequence in which they were received. This ordering occurs through the mind's intuition of time. The same considerations apply to the mind's function of constituting space for ordering mappings of visual and tactile signals arriving via the already described chains of physical causation. |
| **1143 AH 1730 CE** | **Birth Hazrāt Syedna Makhdoom Shah Hassan Ali Shoaibi رحمة الله وَتَعَالَىٰ عليه. He was the Son of Hazrāt Shah Akram رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Abu Fateh رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Abdur Razaq رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Mohammad Ferozeuddin رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Mohammad Nizamuddin رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Muzaffar رحمــة الله وَتَعَــالَىٰ عليه descended from Firdausi Saint, Hazrāt Makhdum Shah Shoaib Firdausi Sheikhpuri رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Imam Mohammad Taj رحمة الله وَتَعَالَىٰ عليه , Qilla Zehri 'Fateh' (Conqueror) of Bihar, Son of Hazrāt Zubair رحمة الله وَتَعَالَىٰ عليه. Thus he is a direct descendant of the Second Rightly Guided Khalifa Hazrāt Omar Farooq رضي الله وَتَعَالَىٰ عنه. Hazrāt was Born in 1143 AH in Qasba Sheikhpura. He was a Born Wali and in his Youth, would often go to Hazrāt Makhdum Shah Shoaib Firdausi Sheikhpuri رحمة الله وَتَعَالَىٰ عليه, his Forebear's, Shrine. He had many Visionary Dreams in which he would see a Venerable Saint. One Night, The Sage told Hazrāt Shah Hassan Ali رحمـة الله وَتَعَالَىٰ عليه that he must Observe the Five Obligatory Daily Prayers and also Transmitted a Certain 'Darood' (Blessings and Salutations Upon the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم). One Night, Hazrāt Sahib saw that he is walking in Paradise and Meets one of the Residents. He was told that you have received this Beneficence from Hazrāt Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه. At the age** |

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| | **of 21, Hazrāt Shah Hassan رحم 6 ة الله وَتَعَ 6 الٰی علیه was Initiated into the Firdausiya Sillsila by Hazrāt Mun'im Pakbaz رحمـة الله وَتَعَـالٰی علیه, who had received this Additional Affiliation through his 'Pir', Hazrāt Mir Syed Mubarik Hussain رحمة الله وَتَعَالٰی علیه. Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالٰی علیه had no offspring and treated Hazrāt Shah Hassan رحمة الله وَتَعَالٰی علیه like his own Son. Hazrāt Shah Hassan رحمة الله وَتَعَالٰی علیه remained in the service of his 'Pir' for 23 Years, being 42 Years old on Hazrāt Mun'im's رحمة الله وَتَعَالٰی علیه Passing away. During this period he underwent a strict Regimen of Intense Worship and Spiritual Exercises. Being awarded with the Prime 'Khilafat' in the Sillasil Naqšhbandiya Abul Aaliya, Qadriya Suhrawardiya, Chishtiya Qalandariya and Firdausiya. Hazrāt Shah Hassan رحمة الله وَتَعَالٰی علیه was a 'Mujarrid' (Unmarried).** |
| 1145 – 1208 AH<br>1732 – 1794 CE | Sheikh Mansur ("The-Victorious"; born Mansur Ushurma, Mansur Ucherman) was a Chechen Military Commander and Islamic Religious Leader who was influential in the resistance against Catherine the Great's Imperialist expansion into the Caucasus during the late 18th Century CE. Sheikh Mansur is considered the first leader of the Resistance in Caucasus against Russian Imperialism. He remains a hero of the Chechen and Caucasian peoples in general, and their struggle for independence.<br>Mansur Ushurma was born in the aul of Aldi, centered in the Sunja River valley. Later on, he ventured to the Dagestan hill country for education, eventually settling for a Madrasa following the Naqshbandi school of Sufi Islam.<br>In 1784 CE, Sheikh Mansur, now a clouted Imam, journeyed back to Chechnya, became upset with the Russian encroachment in the North Caucasus. He ordered the remaining non-Muslim Chechens to stop practicing many of their old Pagan traditions with the cult of the dead, to stop smoking tobacco and drinking alcohol, influenced Islamic concepts into social conventions (*adat*) and to attempt Islamic unity. This was not easy in a land where people had lived under ancient traditions, customs and religions. Islamic tradition in Chechnya, especially in the mountainous areas, was not as strong as it was in Dagestan. But the Jehad (Holy War) that he declared was an attempt at unity among the *Teip* clans.<br>As Mansur's message became popular with the Chechen people, the Russian Empire attempted to discredit him and ultimately arrest him. In 1785 CE, the Russians sent a punitive expedition of up to 5,000 soldiers to his home in Aldi-Aul, only to find the village bare and desolate. Angered, the Russian troops plundered and burned the village to the ground. Upon returning to Aldi-Aul with others, Mansur proclaimed a holy war (*Gazavat*) against the Russians. Soon, Chechen fighters won the Battle of the Sunja, killing and taking hundreds of Russian soldiers captive. After that, Sheikh Mansur rallied resistance fighters from Dagestan through Kabarda. Most of the forces were young Chechen and |

Dagestani men numbering more than 12,000 by December 1785 CE. However, Mansur suffered a defeat when he tried to infiltrate Russian territory and failed to seize the fort of Kizlyar.

After this, the Russian people refortified their settlements and the Russian Empress Catherine the Great withdrew her forces from Georgia to the Terek River line. In 1786 CE, Russian forces abandoned the new fort of Vladikavkaz, and would not occupy it again until 1803 CE. From 1787 to 1791 CE, during the Russian-Turkish War, Sheikh Mansur moved to the northwestern Caucasus region of Adygea, strengthening Islamic practice there. He led the Adyghe and Nogai peoples in assaults against Russian forces, but they were pushed back many times.

In June 1791 CE, Sheikh Mansur was captured at the Turkish fortress of Anapa on the Black Sea when it came under siege. He was brought to Saint Petersburg and imprisoned for life. In April 1794 CE, he died at the Shlisselburg Fortress.

**Description by Russian Historian Prozitelev:**

> Tall, handsome, slender brunette with a pale face and passionate speech. Fanatic. His name became a threat to the Russians. The young missionary's powerful speech and ardent to self-forgetfulness, with his handsome, outstanding appearance, quickly gave him admirers of both sexes.
>
> — Grigory Prozritelev, Шейх Мансур

**Description by the 3rd Imam of the Caucasian Imamate Imam Shamil:**

> "Sheikh Mansur had a courageous, fascinating appearance and, despite the fact that he did not know literacy, possessed an extraordinary gift of speech. He was so tall that in a crowd of people he seemed to be sitting astride a horse."
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> — Imam Shamil, Шейх Мансур, From veterans of the Caucasian wars that met or fought alongside Mansur.

Legacy

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•Sheikh Mansur was the subject of two Romantic novels in the mid-19th Century CE, one in Russian by V. I. Savinov and one in English by E. Spencer.

•Akhmat Kadyrov Square was formerly named after Sheikh Mansur until 1996 CE.

•Many songs have been dedicated to Sheikh Mansur, e.g. by artists such as Timur Mutsurayev, Turpal Djabrailov, Hasmagomed Hadjimuradov and Rizavdi Ismailov.

•Streets have been named after Sheikh Mansur, inter alia, in the Dagestani city, Khasavyurt.

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| | •Sheikh Mansur belonged to the Elistanzkhoy Teip and was married to Chachi, from whom he had three children at the time of his arrest - a son Yasa (8 years old), and two daughters Ragmet (4 years old) and Namet (1 year old). The descendants of Sheikh Mansur also took a Y-DNA test which showed a typical Elistanzkhoy Y-DNA result in L-M20 |
| **1147 AH 1734 CE** | **Wisaal Sharif Hazrāt Mir Syed Asadullah رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Mir Syed Asadullah رحمة الله وَتَعَالَىٰ عليه was a Murid, Khalifa and Successor of Hazrāt Shah Farhad رحمة الله وَتَعَالَىٰ عليه of the Naqšhbandiya Abul A'aliya Sillsila.** |
| | **27. Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya Sillsila.**<br>**Hazrāt Makhdum Shah Muhammad Mun'im Pakbāz رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Aman رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Abdul Kareem رحمة الله وَتَعَالَىٰ عليه. His family lineage meets up with Sufī Saint Hazrāt Makhdum Shamsuddin Haqqani رحمة الله وَتَعَالَىٰ عليه whose Shrine is located at Billori, in the District of Lakhi Sarai, India. Hazrāt Makhdum Haqqani رحمة الله وَتَعَالَىٰ عليه was a Descendant of the Sufī, Hazrāt Ibrahim bin Adham Balkhi رحمة الله وَتَعَالَىٰ عليه, also known as Hazrāt Abu bin Adham رحمة الله وَتَعَالَىٰ عليه . He belonged to Mauza Balwari, Bihar Sharif and was born in 1082 AH, 1671 CE in the village of Pachna of Mungair District in Bihar Sharif, surrounded by Mountainous Regions. Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه lived in Delhi for about Fifty Years. His permanent residence was in Mohallah Mateen Ghat, Azeemabad, Patna.**<br>**Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه went to Sufī Saint Hazrāt Khwaja Shah Muhammad Farhad رحمة الله وَتَعَالَىٰ عليه Abul A'lai, in 1124 AH, 1712 CE, with great humility and requested to be taken into His Circle. Hazrāt Mun'im Pakbāz's رحمة الله وَتَعَالَىٰ عليه Younger Brother, Hazrāt Shamim Mun'mi رحمة الله وَتَعَالَىٰ عليه has written, "Despite being at the Pinnacle of Achievement in Ma'arifat, Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه never ceased to Seek out Knowledge of 'Haqiqat'. He was Awe Struck with the Teachings of The Abul A'lai Sillsila. Mostly he was captivated by the Intensity of Yearning Desire and Burning Hope that Prevailed therein."**<br>**Biographers say that he dedicated himself fully to Hazrāt Khawaja Shah Muhammad Farhad's رحمة الله وَتَعَالَىٰ عليه Service and remained with him for eleven Years, practicing the Spiritual Teachings of The Naqšhbandiya Abul A'laiya Sillsila. Hazrāt Shah Farhad's رحمة الله وَتَعَالَىٰ عليه Pir, Hazrāt Syed Dost Muhammad Burhanpuri Abul A'lai's رحمة الله وَتَعَالَىٰ عليه was a Murid and Khalifa of Hazrāt Syedna Amīr Abul A'la رحمة الله وَتَعَالَىٰ عليه.**<br>**After Hazrāt Shah Farhad رحمة الله وَتَعَالَىٰ عليه Passed Away in 1145 AH, Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه benefited from his Murid (Disciple), Khalifa and Successor, Hazrāt Mir Syed Asadullah رحمة الله وَتَعَالَىٰ عليه. When Hazrāt** |

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| | **Mir Syed Asadullah رحمـة الله وَتَعَـالَىٰ عليه Passed Away in 1147 AH, Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه was enthroned as Inheritor of Hazrāt Shah Farhad.[2] رحمة الله وَتَعَالَىٰ عليه Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه remained on Hazrāt Shah Farhad's رحمة الله وَتَعَالَىٰ عليه 'Gaddi' (Seat of Teaching) for about 25 Years.**<br>**According to Contemporary Sufī Literature, it is believed that he was Presented in the Assembly of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم. That is why he is also known as; 'Haazir e Bargah e Laulak' Present before The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم.** |
| 1148 – 1152 AH<br>1735 – 1739 CE | The united Russian and Ukrainian forces attacked the Crimean Khanate during the Chigirin Campaigns and the Crimean Campaigns. It was during this Russo-Turkish War, that the Russians, under the command of Field-Marshal Münnich, finally managed to penetrate the Crimean Peninsula itself, burning and destroying everything on their way. |
| 1148 – 1210 AH<br>1736 – 1795 CE | Afsharid Dynasty, Iran. |
| 1159 AH – Present<br>1746 CE – Present | As Sa'ud Dynasty, Saudi Arabia. |
| 1160 AH<br>1747 CE | The Selim II Giray fountain, is considered one of the masterpieces of Crimean Khanate's hydraulic engineering designs and is still marveled in modern times. It consists of small Ceramic Pipes, boxed in an underground stone tunnel, stretching back to the spring source more than 20 meters (66 feet) away. It was one of the finest sources of water in Bakhchisaray. |
| 1161 – 1167 AH<br>1748 1754 CE | Ahmad Shah Bahadur also known as Mirza Ahmad Shah or Mujahid-ud-Din Ahmad Shah Ghazi born to Mughal Emperor Muhammad Shah. He succeeded his Father to the throne as the 13th Mughal Emperor in 1748 CE at the age of 22. When Ahmed Shah Bahadur came to power, the Mughal Empire was collapsing. Furthermore, his administrative weaknesses eventually led to the rise of the usurping Feroze Jung III.<br>Ahmed Shah Bahadur inherited a much weakened Mughal state. He was Emperor in title for six years, but left all affairs of State to rivaling factions. He was deposed by the Vizier Feroze Jung III and later blinded along with his Mother. He spent the remaining years of his life in prison and died of natural causes in January 1775 CE.<br>Mughal forces were defeated by the Marathas at the Battle of Sikandarabad. |
| 1162 – 1247 AH<br>1749 – 1832 CE | Johann Wolfgang von Goethe was a German poet, playwright, novelist, scientist, statesman, theater director, critic, and amateur artist. His works include plays, |

2 Shurfa Ki Nagri, Part 2, pg. 127 (128). www.ataunnabi.blogspot.in

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| | poetry, literary and aesthetic criticism, and treatises on botany, anatomy, and color. He is considered to be the greatest German literary figure of the modern era.<br>**Works:**<br>*Metamorphosis of Plants* (1788 CE).<br>*Wilhelm Meister's Apprenticeship,*<br>*Hermann and Dorothea*.<br>*Faust* (1808 CE). |
| **1163 AH 1750 CE** | **Wisaal Sharif Hazrāt Syed Khaliluddin رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syed Ja'far Al Qutbi Binodpuri رحمة الله وَتَعَالَىٰ عليه.**<br>**He was the Son and Successor of Hazrāt Jafar al Qutbi رحمة الله وَتَعَالَىٰ عليه @ and was a Scholar and 'Khatib' (A person qualified to preach the Friday Sermon. Thus he belonged to the Offspring of Hazrāt Syedna Mir Syed Fazalullah Bihari, Al Muqallab ba Syed Go'saieen دحمت الله وَتَعَالَىٰ علے and the younger Brother of Hazrāt Syedna Mir Syed Taqi ud Din Bihari Al Qutbi دحمت الله وَتَعَالَىٰ علے.**<br>**His offspring were all Murids of Hazrāt Mun'im Pakbaaz رحمة الله وَتَعَالَىٰ عليه as Hazrāt had announced that all his 'Faiz' (Religious Grace) was entirely at the disposal of Hazrāt Pakbaaz رحمة الله وَتَعَالَىٰ عليه. He used to say that in the Holy Holy Qurʾān Sharif, where Religious injunctions are ordained like 'Namaz' (5 times obligatory prayers), 'Zakat' (Tax for the Poor), 'Roza' (Fasting) and Hajj (Pilgrimage), He has also Ordained that we should adhere to the 'Siddiqeen' (Truthful Followers of Allah سُبْحَانَهُ وَتَعَالَىٰ) and hold fast unto the 'Salikeen' (Sincere Seekers).** |
| | **32. Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه bin Aman رحمة الله وَتَعَالَىٰ عليه bin Abd al Kareem رحمة الله وَتَعَالَىٰ عليه bin Abd an Naeem Bihari رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardīya; Qalandariya; Firdausiya Sillasil.**<br>**He was descended from Hazrāt Makhdoom Shamsuddin Haqqani رحمة الله وَتَعَالَىٰ عليه, himself descended from the Great Sufi Hazrāt Ibrahim Ben Adham رحمة الله وَتَعَالَىٰ عليه and was born in Village Pachna in Sheikhupura District of Bihar Sharif.**<br>**After completing his Primary Education in his Paternal Village, Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه came of Hazrāt Dewan Syed Abu Syeed Jaffar Muhammad Al Qutbi Binodpuri Qadri's رحمة الله وَتَعَالَىٰ عليه Khanqah in Barh, near Bakhtiarpur of Patna District. Here he acquired both Higher Education as well as Training in Ilm e Maarifat or the Sufi Lore from Hazrāt Dewan Syed Jaffar Muhammad Al Qutbi Binodpuri Qadri رحمة الله وَتَعَالَىٰ عليه. After His Master, Hazrāt Dewan Syed Jaffar Muhammad Qadri رحمة الله وَتَعَالَىٰ عليه Passed Away, Hazrāt** |

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| | **Munim Pakbaz رحمـــة الله وَتَعَـالَىٰ عليه continued studying with his son and Khalifa, Hazrāt Dewan Syed Khaliluddin رحمة الله وَتَعَالَىٰ عليه and was initiated in the Qadriya Qutbiya Sillsila (Qadriya Shurwardiya). After a few years of study he was awarded with Khilafat Ba Ijazat and told to proceed to Dehli, where he instructed people in Worldly and other Worldly Knowledge, in a Madrassa situated behind the Jamia Masjid, for a period of 40 years.[3] Durng this period he gained the Additional Nisbat of Naqshbandiya Abil A'aliya Sillsila.** |
| 1167 – 1172 AH<br>1754 – 1759 CE | Aziz ud din Alamgir II was the 14th Mughal Emperor of India.<br>He was the son of Jahandar Shah.<br>Born Aziz ud Din, the second son of Jahandar Shah, was raised to the throne by Imad ul Mulk after he deposed Ahmad Shah Bahadur in 1754 CE. On ascending the throne, he took the title of Alamgir and tried to follow the approach of Aurangzeb (Alamgir I). At the time of his accession to throne he was an old man of 55 years. He had no experience of administration and warfare as he had spent most of his life in jail. He was a weak ruler, with all powers vested in the hand of his vizier, Ghazi ud Din Imad ul Mulk.<br>In 1756 CE, Ahmad Shah Abdali invaded India once again and captured Delhi and plundered Mathura. Marathas became more powerful because of their collaboration with Imad ul Mulk, and dominated the whole of Northern India. This was the peak of Maratha expansion, which caused great trouble for the Mughal Empire, already weak with no strong ruler. Relations between Alamgir II and his usurping Wazir, Imad ul Mulk had now deteriorated. He was murdered by Imad ul Mulk. Alamgir II's son Ali Gauhar escaped persecution from Delhi, while Shah Jahan III was placed on the Throne. |
| **1172 AH 1759 CE** | **Wisaal Sharif Hazrāt Syedna Shah Mohammad Hamid Makki Ja'afri رحمة الله وَتَعَالَىٰ عليه.**<br>**He was the brother and successor of His Pir Hazrāt Syedna Shah Mohammadi Akbarabadi Faiyaz رحمة الله وَتَعَالَىٰ عليه whose Wisaal Sharif was in 1107 AH 1696 CE. His ancestors belonged to Awadh, India. He settled in Amroha along with his Brother in a place whch was known as Sarai Mohammadi and is situated due North from Mohalla Lakra where the land is under the plow at the time of the writing of Tahreek e Amroha (1930 CE) and there is no remaining sign of the Khanqah; Residences and Mosque that were situated on an area consisting of 20,514 sq yards.** |
| **1172 AH 1759 CE** | **Wisaal Sharif Hazrāt Sheikh ul Alam Bandagi Maulana Syedna Syed Shah Azduddin Mohammad Jafri رحمـــة الله وَتَعَـــالَىٰ عليه Almaroof Mutawakkil** |

3 An Introduction to Khanqah Munemia, page 16

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| | **Amrohvi bin Sheikh Hamid bin Sheikh Esa Hurgami رحمـة الله وَتَعَـالَىٰ عليه Chistiya Sabriya and Chistiya Nizamiya of Sillsila Mujummah al Bahrain, Jehangiri. His Shrine is at Mohalla Lakra (Naugaza), Amroha, UP, India.**<br>**Urs is Celebrated on 27th – 28th Rajab.**<br>**The Graves of the Family of Hazrāt Qiamuddin رحمـة الله وَتَعَـالَىٰ عليه are all situated in close Proximity to each other. Hazrāt Syed Shah Azduddin's رحمة الله وَتَعَـالَىٰ عليه Grave is situated alongside that of his son and one of his Khalifas, Hazrāt Syed Shah Moeezuddin Jafri Chishti Sabri Almaroof Mian Mauj رحمة الله وَتَعَالَىٰ عليه. There is a small Mosque within the Premisis and Residential Accommodation nearby. The Urs Mubariq of Hazrāt Syed Shah Azduddin رحمـة الله وَتَعَـالَىٰ عليه is Celebrated on 28 Rajab along with The Traditional Qawalli of the Chistiya Sillsila. In earlier times there were many Disciples of his Order and they still exist in Amroha, albeit to a limited extent.[4]**<br>**Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه has written about his entire Journey on The Path of Sufism, including how he came to take Spiritual allegiance with Hazrāt Shah Mohammadi رحمـة الله وَتَعَـالَىٰ عليه in his Book Maqasid Al Arifeen. In an extract from the Book, Tazkira Haji Rafiuddin (رحمة الله وَتَعَالَىٰ عليه), in the Book Anwar Al Arifeen it is written that Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه was an Adept in Shariat, Abstinence, Trust in Allah سُبْحَانَهُ وَتَعَـالَىٰ and Strict in the Observance of Worship. The Authorities of the Day desired to Affix a State Income for him but despite the presence of a Family, he refused and spent his entire like in Trust of The Bounty of Allah سُبْحَانَهُ وَتَعَالَىٰ.**<br>**Haji Rafiuddin رحمـة الله وَتَعَـالَىٰ عليه, has written that he had the honor of presenting himself before Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه in Amroha in 1169 AH, who told him that the Afghan Authorities who are Ruling them at present will face great troubles in the Month of Phagan (Punjabi Calendar corresponding to the 2nd week of February). He added that Haji Sahib and his Family would be safe during this period. Haji Rafiuddin رحمة الله وَتَعَالَىٰ عليه asked "Which Phagan" and was told that this could not be ascertained, whether it was this Phagan or a few years hence.**<br>**Eventually, after Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه had Passed away, the Marhattas joined The Mughal Shah Alam and routed Zabata Khan The Afghan. Haji Sahib and his family remained safe during this period.[5]** |
| | **34. Hazrāt Syedna Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه.** |

4 Tahreek e Amroha, Mehmood Ahmad, page 124.

5 Anwar ul Ashiqeen, Hazrāt Mushtaq Ahmad Anbaythuvi رحمة الله وَتَعَالَىٰ عليه page 113.

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| | **Chishtīya Nizamiya; Chishtīya Sabriya Sillasil.**<br>**He was born on 14th Rajab ul Mujarrab 1084 AH, 15th October 1673 CE during the Reign of Mughal Emperor Aurangzeb, in Amroha, UP, India. He was the son of Hazrāt Hafiz Mohammad Siddiqui رحمة الله وَتَعَالَىٰ عليه and was descended from Hazrāt Syedna Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه.**<br>**One day when he was about four years of age, Hazrāt Sheikh al Mashaikh Shah Mohammadi رحمة الله وَتَعَالَىٰ عليه came to his Father's house. After being served with food, the venerable Sheikh wished to offer his Prayers. Being greatly advanced in age, his vision was blurred and he mistook the direction of the Holy Qibla. Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه despite being only four years old, took the Holy Sheikh by his hand and directed him to the correct position. Hazrāt Sheikh al Mashaikh Shah Mohammadi رحمة الله وَتَعَالَىٰ عليه was immensely pleased with this act and prdicted a Glorious Spiritual Future for the young Boy, stting that many Believers will be led to attainment of elevated Spiritual Status due to the Teachings of Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه.**<br>**The Spiritual Concentration of Hazrāt Sheikh al Mashaikh Shah Mohammadi رحمة الله وَتَعَالَىٰ عليه left such a deep and lasting effect upon Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه that he began to remain engaged in Prayer and Remembrance from the tender age of four.**<br>**It is related that when Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه was as yet a young child and was enrolled in a Madrassah, one day a Darvaish entered the Premises in the absence of the Teacher and gave something to Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه and told him to eat it. After this the Darvaish disappeared and Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه attained a State of Intense Spiritual Absorption. At That time he was studying two books, Gulistan and Mufarrah Al Quloob. It is after this that he started going to the Jungle for Worship and discontinued his studies. He would go to the nearby Jungle in order to carry out worship far from people's eyes. Once, he remained away for three days and when he returned, his clothes were torn and disheveled. His Parents were very concerned and told him not to go there in future. He therefore made it a habit to go to the Jungle during the day but return home at night. In this manner he passed his time till the age of 16 years. One day, a Majzub (Spiritually Overwhelmed) Saint, Hazrāt Shah Yateem Sehrai رحمة الله وَتَعَالَىٰ عليه, who is buried in Amroha, met him and Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه wished to make his allegiance to hi but was told to take 'Ba'ait" with Hazrāt Shah Azduddin Mohammad Jafri رحمة الله وَتَعَالَىٰ عليه. Thus at the Passing Away of Hazrāt Shah Yateem Sehrai رحمة الله وَتَعَالَىٰ عليه Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه did as he** |

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| | **was told.**<br>**Hazrāt Abdul Hadi رحمة الله وَتَعَالَىٰ عليه is reported to have authored the Book Maqsood ut Talibeen, which is a very Rare Book and is preserved in his Family Archives as well as the Rampur Reza Library.** |
| 1172 – 1173 AH<br>1759 – 1760 CE | Shah Jahan III Muhi-ul-Millat was The 15th Mughal Emperor of India.<br>He was also known as Muhi ul Millat was Mughal Emperor briefly. He was the son of Muhi us Sunnat, the eldest Son of Muhammad Kam Bakhsh who was the youngest son of Aurangzeb. He was also called Akabar II. He was placed on the Mughal Throne in December 1759 CE as a result of the intricacies in Delhi with the help of Imad ul Mulk. He was later deposed by Maratha Sardars. |
| **1173 AH 1760 CE**<br>**Arbitrary, No Data.** | **Wisaal Hazrāt Syed Khaliluddin رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syed Ja'far Al Qutbi Binodpuri رحمة الله وَتَعَالَىٰ عليه.**<br>**The advent of The Arab Muslims, and specially The Banu Quraysh into The Indo Pak Subcontinent brought The Light of Islam with emphasis upon Knowledge and Wisdom; Piety and Abstinence; Missionary Spirit; 'Jihad e Akbar' (Greater) and 'Jihad e Sughra' (Lesser Earnest Struggle, in The Path of Allah سُبْحَانَهُ وَتَعَالَىٰ, against The Passions and Desires: 'Akbar'; and Oppressors and Aggressors: 'Sughra'). Of all The Muslims, The Most Venerable Leading Lights were of The Bannu Hashim, The 'Imams'; 'Syeds'; Gnostic Sages. Their Tales of Sincere Struggle and Illuminated Egalitarianism were Exemplary. They Left Behind Them a Shining Legacy of Spiritual Leadership and Benevolent Guidance and are a Living Role Model of Excellent Conduct and 'Adab' (Chivalrous Conduct). Among Them, The Qutbiya Sadaat (Syeds descended from Hazrat Syedna Amir Kabir Syed Shah Qutbuddin Muhammad Al Hassani Al Hussaini Al Madni Al Kadvi رحمة الله وَتَعَالَىٰ عليه , Previously Alawiya Hassniya Mahaziya, Were Renowned for their Primacy of Conduct. Nine Khalifas of The Sillsila e Aaliya Mujummah Al Bahrain were Qutbi Sadaat.** |
| | **32. Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه bin Aman رحمة الله وَتَعَالَىٰ عليه bin Abd al Kareem رحمة الله وَتَعَالَىٰ عليه bin Abd an Naeem Bihari رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Makhdum Shah Muhammad Mun'im Pakbāz رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Aman رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Abdul Kareem رحمة الله وَتَعَالَىٰ عليه. His family lineage meets up with Sufī Saint Hazrāt Makhdum Shamsuddin Haqqani رحمة الله وَتَعَالَىٰ عليه whose Shrine is located at Billori, in the District of Lakhi Sarai, India. Hazrāt Makhdum Haqqani رحمة الله وَتَعَالَىٰ عليه was a Descendant of the Sufī, Hazrāt Ibrahim bin Adham Balkhi رحمة الله وَتَعَالَىٰ عليه, also known as Hazrāt Abu bin Adham رحمة الله وَتَعَالَىٰ عليه. He** |

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| | **belonged to Mauza Balwari, Bihar Sharif and was born in 1082 AH, 1671 CE in the village of Pachna of Mungair District in Bihar Sharif, surrounded by Mountainous Regions. Hazrāt Mun'im Pakbaz رحمـة الله وَتَعَـالَىٰ عليه lived in Delhi for about Fifty Years. His permanent residence was in Mohallah Mateen Ghat, Azeemabad, Patna.** |
| 1173 – 1221 AH<br>1760 – 1806 CE | Ali Gauhar Shah Alam II Shah Alam II, born as Ali Gohar or Ali Gauhar was the sixteenth Mughal Emperor and the Son of Alamgir II. Shah Alam II became the Emperor of a crumbling Mughal Empire. His power was so depleted during his reign that it led to a saying in the Persian language, Sultanat e Shah Alam, Az Dilli ta Palam, meaning, 'The Empire of Shah Alam is from Delhi to Palam', Palam being a suburb of Delhi.<br>Shah Alam faced many invasions, mainly by the Emir of Afghanistan, Ahmed Shah Abdali, which led to the Third Battle of Panipat between the Maratha Empire, who maintained suzerainty over Mughal affairs in Delhi and the Afghans led by Abdali. In 1760 CE, the invading forces of Abdali were driven away by the Maratha's, led by Sadashivrao Bhau, who deposed Shah Jahan III, the puppet Mughal Emperor of Feroze Jung III, and installed Shah Alam II as the rightful Emperor under Maratha control.<br>Shah Alam II was considered the only and rightful Emperor, but he was unable to return to Delhi until 1772 CE, under the protection of the Maratha General Mahadaji Shinde. He also fought and was defeated against the British East India Company at the Battle of Buxar.<br>Shah Alam II authored his own *Diwan* of poems and was known by the pen-name Aftab. His poems were guided, compiled and collected by Mirza Fakhir Makin.<br>Shah Alam also penned famous book Ajaib-ul-Qasas which is considered one of the earliest and prominent book of prose in Urdu.<br>Shah Alam was temporarily overthrown in 1790 CE by the Rohilla Ghulam Qadir. |
| 1175 – 1229 AH<br>1762 – 1814 CE | Johann Gottlieb Fichte was a German Philosopher who became a founding figure of the Philosophical Movement known as German Idealism, which developed from the theoretical and ethical writings of Immanuel Kant. Recently, Philosophers and Scholars have begun to appreciate Fichte as an important Philosopher in his own right due to his original insights into the nature of self-consciousness or self-awareness. Fichte was also the originator of *Thesis–antithesis–synthesis*, an idea that is often erroneously attributed to Hegel. Like Descartes and Kant before him, Fichte was motivated by the problem of subjectivity and consciousness. Fichte also wrote works of Political Philosophy; he has a reputation as one of the Fathers of German Nationalism. |

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| 1177 AH<br>1764 CE | One of the notable constructors of Crimean art and architecture was Qırım Giray, who commissioned the Fountain Master Omer the Persian to construct the Bakhchisaray Fountain. The Bakhchisaray Fountain or *Fountain of Tears* is a real case of life imitating art. The fountain is known as the embodiment of love of one of the last Crimean Khans, Khan Qırım Giray for his young wife, and his grief after her early death. The Khan was said to have fallen in love with a Polish girl in his Harem. Despite his battle-hardened harshness, he was grievous and wept when she died, astonishing all those who knew him. He commissioned a marble fountain to be made, so that the rock would weep, like him, forever. |
| 1181 – 1187 AH<br>1768 – 1774 CE | During the reign of Catherine II. The Russo-Turkish War, 1768-1774 resulted in the Treaty of Kuchuk-Kainarji, which made the Crimean Khanate independent from the Ottoman Empire and aligned it with the Russian Empire. |
| **1185 AH 1771 CE** | **Wisaal Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه bin Aman رحمة الله وَتَعَالَىٰ عليه bin Abd al Kareem رحمة الله وَتَعَالَىٰ عليه bin Abd an Naeem Bihari رحمــة الله وَتَعَـالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.**<br>**Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه was under the Spiritual Influence of Hazrāt Abdul Qadir Jilani, Mehboob e Subhani, Qutb e Rabbani رحمة الله وَتَعَـالَىٰ عليه and Hazrāt Makhdum e Jehan, Sheikh Sharfuddin Ahmad bin Hazrāt Yahya Manari Firdausi رحمة الله وَتَعَالَىٰ عليه. Every year he would go to Bihar Sharif and spend his time engaged in 'Chilla' (Spiritual Seclusion) till the 'Urs' of Hazrāt Makhdum e Jehan, Sheikh Sharfuddin Ahmad bin Hazrāt Yahya Manari Firdausi رحمة الله وَتَعَالَىٰ عليه in the month of Shawwal. A study of his life shows that he was influenced by the Teachings of Hazrāt Makhdum e Jehan, Sheikh Sharfuddin Ahmad bin Hazrāt Yahya Manari Firdausi رحمة الله وَتَعَالَىٰ عليه and The Firdausiya Sillsila. He remained in a State of Intense reflection and often fasted, not just during in the month of Ramzan when it is required.**<br>**He never built a house, married, or settled down and was not inclined to meet with People, being inclined to Seclusion. All his life he never accepted any Offerings from anyone and did not like to meet Rich People. He mostly remained in a State of 'Murāqaba' (Sufī meditation) and did not like to even open his eyes. He would remain hungry, only breaking his fast every 3 or 4 days. His 'Murids' and Companions would accompany him in keeping continuous fasts. If anyone would be solely oppressed by hunger he would say, "Flour is the Breaking Point for The Elect"! His Followers would reconcile themselves and be awarded with the Power of Abstinence from the Unseen.**<br>**He wrote three books during his stay in Delhi.**<br>**1. Mukashifat e Mun'imi, 1119 Hijri.** |

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| | **2. Ilhamat e Mun'imi, 1120 Hijri.**<br>**3. Mushadaat e Mun'imi, 1123 Hijri.**<br>**The Manuscripts of "Ilhamat e Munemi" and "Mukashifat e Mun'imi" are available at Khudabakhsh Library, Patna and other Libraries of the Subcontinent. The Manuscripts of "Mushahidat e Mun'imi" are not so widely available.**<br>**Having lived for over 100 Years, Hazrāt Makhdum Mun'im Pak رحمة الله وَتَعَالَىٰ عليه. left for the Heavenly Abode in the evening at the time of Isha he attained 'Wisaal' on the eleventh day of Rajab in 1185 AH; 21 October, 1771 CE Monday (Al Ithnayn).**<br>**He was buried next to Jami'a Masjid Hazrāt Mulla Mateen. A simple Mausoleum was built there, which was later expanded and enhanced.** |
| | **33. Hazrāt Syedna Makhdoom Shah Hassan Ali Shoaibi رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.**<br>**He was the Son of Hazrāt Shah Akram رحمة الله وَتَعَالَىٰ عليه, descended from Hazrāt Imam Mohammad Taj رحمة الله وَتَعَالَىٰ عليه, Qilla Zehri 'Fateh' (Conqueror) of Bihar.**<br>**Thus he is a direct descendant of the Second Rightly Guided Khalifa Hazrāt Omar Farooq رضي الله وَتَعَالَىٰ عنه . Hazrāt was Born in 1143 AH in Qasba Sheikhpura. He was a Born Wali and in his Youth, would often go to Hazrāt Makhdum Shah Shoaib Firdausi Sheikhpuri رحمة الله وَتَعَالَىٰ عليه, his Forebear's, Shrine. He had many Visionary Dreams in which he would see a Venerable Saint. One Night, The Sage told Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه that he must Observe the Five Obligatory Daily Prayers and also Transmitted a Certain 'Darood' (Blessings and Salutations Upon the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم). One Night, Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه saw that he is walking in Paradise and Meets one of the Residents. He was told that you have received this Beneficence from Hazrāt Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه. At the age of 21, Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه was Initiated into the Firdausiya Sillsila by Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه , who had received this Additional Affiliation through his 'Pir', Hazrāt Mir Syed Mubarik Hussain رحمة الله وَتَعَالَىٰ عليه. Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه had no offspring and treated Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه like his own Son. Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه remained in the service of his 'Pir' for 23 Years, being 42 Years old on Hazrāt Mun'im's رحمة الله وَتَعَالَىٰ عليه Passing away. During this period he underwent a strict Regimen of Intense Worship and Spiritual Exercises. Being awarded with the Prime 'Khilafat' in the Sillasil Naqšhbandiya Abul Aaliya, Qadriya Suhrawardiya, Chishtiya Qalandariya** |

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| | **and Firdausiya. Hazrāt Shah Hassan رحمـة الله وَتَعَـالَىٰ عليه was a 'Mujarrid' (Unmarried).** |
| 1186 – 1225 AH<br>1772 –b 1810 CE | Rabbi Nachman von Brazlaw also von Breslow (born in Medschybisch; died in Uman) was a Hasidic Tzaddik.<br>In 1798 CE, accompanied by a disciple, he went on a trip to Eretz Israel. Over the course of a few months he visited Haifa, Jaffa, Tiberias and Safed, among others, but had to leave the Country in a hurry after Napoleon's invasion.<br>Devotees gathered for the first time in Uman at the grave of R. Nachman, because this was spiritually beneficial. This tradition lives on with interruptions to this day.<br>Rabbi Nachman had no successor because the Brazław Hasidim are awaiting his return.<br>Although Nachman emphasized the importance of tradition and saw himself as the last link in a chain that stretched from Shimon ben Jochai to Isaac Luria and his great-grandfather Baal Shem Tov, his teachings contain numerous innovations. According to Nachman, the world was created by *En Sof* (literally "no end" or "infinite"), "the unground", and is ruled according to the absolute divine will. Divinity is contained everywhere, even in evil, in the form of *Qlipot* ("bowls"). Even a person who sinks into evil can therefore find his way back to the Creator through repentance. The Lurian doctrine of Tzimtzum ("withdrawal", "self-entanglement", see Kabbalah) creates a paradox. On the one hand, she postulates the retreat and the disappearance of divinity with the creation of an "empty space" or "great openness", on the other hand it assumes Divine Immanence (presence of God in the world). The Hasidim overcomes this apparent contradiction through the recognition of mutual dependence: the cultivation of openness and impartiality creates the prerequisites for experiencing God's "effectiveness". According to Nachman, *Tzimtzum* becomes the ideal state only achieved in the future. The main purpose of this doctrine, however, is to cast doubt on the existence of the Creator. The formulation of the question is an important element in his teaching and depends on the first act of will of the Creator in his relationship with man. Though man can get deeply into the clutches of doubt, the ultimate purpose of his fall is his ascent ("And the sinking is for the sake of rising" Zohar).<br>Nachman's Tzaddik theory is unique because in it he claims that there is only one real Tzaddik, namely Nachman himself, for whom the determination as Messiah may be intended. Similar to Moses, the Tzaddik bestows redeeming power on the prayers of the community. Tzaddik's thoughts on heretical questions can lead to the spiritual ascent of those who were previously mistaken. The *Niggun* (the Hasidic melody) also has a similar redeeming influence. The tzaddik lives |

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| | forever, so to speak, whether in this world or in the world to come. A person is obliged to travel to the Tzaddik, "because the most important thing is what he hears from the Tzaddik's mouth".<br>Nachman's attitude towards people and the world can appear pessimistic on the surface. He believes that there are many obstacles on the path of man in this world that can easily be called Gehinnom. Nevertheless, Nachman stands up to despair with all his might. The anchors that man can hold onto in life are faith, encouragement, joy, song, dance, constant self-criticism, conversations with the Tzaddik and longing for a direct relationship with the Creator. Prayer therefore occupies an important place in his teachings. However, this is not limited to the Jewish tradition of prayer; reciting the Psalms is also worthless as long as the person praying is not with Kawwana prays and identifies with the content. Also important for the dialogue is the obligation to isolate yourself daily from the people in nature – hitbodedut – isolation.<br>According to Nachman, the importance of the Niggun, the sung prayer, should not be overestimated. There is a complete system of Niggunim that corresponds to the structure of the universe. Those who can adapt to the musical rhythm get great pleasure from it and achieve the extinction of the self. At this moment the Creator reveals himself to those who long for him through the various stages in the order of nature. A possibility for spiritual elevation is offered to man in the promised land where he can gain faith and wisdom. The Hasid gains access to this promised land through the knowledge of the Creator through what is created and through the Grace of God, it is both a spiritual and a real land. This may provide an explanation for Nachman's view that he had been sustained throughout his life by the wisdom-promoting power of the Land of Israel, which made him "the greatest of the Tzaddikim," as he called himself. |

The Hebrew name Ge-Hinnom, more rarely also Ge-Ben-Hinnom Gej [Ven] Hinnom, German 'Schlucht [of the son] Hinnoms') is a Toponym in biblical Judah, which in the Greek translation of the Old Testament (Septuagint) partly translates, partly in the Greekized form Gehenna or similar was reproduced. An important Necropolis has been located in the valley since the time of King Hezekiah (8th Century BC), as excavations since 1927 CE have shown. Today this place is called "Wadi er-Rababi".

**Using the Old Testament.**

In the area of the Gorge was the border between the tribes of Judah and Benjamin, between the Refaim valley and Ejn-Rogel. Gehinnom is mentioned for the first time in the book of Joshua as a deep, narrow gorge at the foot of the walls of Jerusalem. The gorge is located in the south of the old city of Jerusalem. It extends from the foot of Mount Zion in an easterly direction to the Kidron Valley. During the time of the Kings, Child sacrifices were offered to Moloch in Gehinnom and Tofet. The prophet Jeremiah condemned this cult several times and predicted that for this reason Tofet and Gehinnom

would be called "Mordtal".
In Isa 66:24 EU there is the Prophecy that one will go out to look (at an unspecified place) the corpses of those who have apostated from God. These bodies that remain unburied – apparently rebellious members of the people of Israel- are referred to as "disgust", and the one that was later taken up in the Gospel of Mark and only then explicitly referred to Gehenna related statement made that “their worms do not die and their fire does not go out”

**Change of meaning.**

In the Hellenistic era, the name of the ravine was transferred in prophetic texts to a realm of the dead that was thought of as a place of punishment. This change in meaning is not documented in all of its steps in the sources, but the process can be roughly reconstructed. According to a hypothesis by Lloyd R. Bailey, the starting point was a cult site of the Chthonic (ruling in the depths of the earth) deity Moloch in the Hinnom Valley. According to a widespread custom, altars were erected as far as possible in places that were suitable as contact points to the kingdom of the god in question because, in the opinion of the believers, they were located in the vicinity of this kingdom or even formed its entrance gate. The place of worship in the Hinnom Valley, where the blood of the sacrificed people and animals was conducted to earth, was therefore, in the imagination of the sacrificers, the entrance to an underground realm of the dead. This is why it got its name from the place where its entrance was located.

The Eschatological connotation of the valley as a place of future punishment for the deceased is linked to Jeremiah 7:30-34 Lut, where the Moloch cult in the Hinnom valley is mentioned as the reason for a future punishment. (One interpretation relates this Prophecy to the conquest of Jerusalem by Nebuchadnezzar II.According to some scholars, this text was written after the catastrophe of the conquest. According to this opinion, its author puts the prophecy Jeremiah in the mouth, with which he intends to interpret experienced calamities as punishment.) Through this prophecy of Jeremiah, the valley, previously known only as the scene of past offenses, becomes the site of a future punishment. The formulations chosen announce the expected disaster in such a way that it could be interpreted as an announcement of still impending punishments at any later point in time. The open wording enabled the readers to push their expectation of judgment further and further into the distance and ultimately to the end of the story. This process of Eschatologizing then took place in the Apocrypha to the Old Testament. In the apocryphal Book of Enoch of Ethiopia (3rd / 2nd Century BCE) the Hinnom Valley is not mentioned by name, but is obviously meant in the descriptions of a future place of punishment after the judgment of God. It speaks of an abyss filled with fire. In the 4th book of Ezra and in the Sibylline oracles (around 100 CE), Gehenna is expressly referred to as the place for the future punishment of evildoers. According to God's judgment, the punishment should take place after a physical resurrection.

In Rabbinical literature there are two ideas about Gehenna as a place of godly punishment. One assumes a resurrection of the dead and a subsequent judgment; the evildoers are sent to the Gehenna, which is materially understood, in retaliation for their sins. According to the other concept, Gehenna is a spiritual hell for the souls who receive their cleansing punishments there immediately after the death of the person. In rabbinical literature, punishment is seen as temporary for some of those affected and

perpetual for others. The latter are called "children of Gehenna" in the Talmud. The idea that the stay in Gehenna usually lasts one year led to the custom in Judaism that the Kaddish prayer was said daily by the bereaved during the first year after the death of their loved one, so that their lingering there was made easier although many rabbis rejected this as a superstition. The worst part of Gehenna is, in the Babylonian Talmud, Tzoah Rotachat, where Balaam, Jesus and Titus would be tormented. Maimonides leads in his treatise to chapter 10 (Perek Helek) des Sanhedrin mixed natracts, however, stipulate that the narratives relating to the Gehenna in rabbinical literature are pedagogically motivated inventions that are supposed to encourage humanity, which is still considered immature, to adhere to the commandments of the Torah. In fact, according to the Jewish religion, there is no Gehenna in the form of a hell, but only an annihilation of the soul as the worst punishment for the unjust.

According to the Talmud, there is a hole in the ground between two palm trees in the Hinnom Valley, from which smoke rises; this hole is known as the "entrance to the Gehinnoma". This idea is attributed to Rabbi Jochanan ben Sakkai (died around 80 CE).

**New Testament.**

In the Greek text of the New Testament, the word appears in the form “Gehenna” (γέεννα), which is based on the Aramaic gêhinnam, with the omission of the final-m, as it was sometimes done in the Septuagint through the transcription γαιεννα and is also known from the development of the name Mirjam to Μαρια "Maria".

The word appears in eleven passages of the Gospels in the New Testament (seven times in Matthew, three times in Mark, once in Luke) in the rendering of sayings of The Holy Prophet Jesus (Upon Whom Be Peace) and once in the letter of James.

In the sayings of the Prophet Jesus, Upon Whom Be Peace, it is traditionally translated as “hell” and as a real or metaphorical scene of punishment for body and soul; interpreted. Gehenna is the place where “the worm does not die and the fire does not go out”. Among those who will not attain the kingdom of heaven, but will succumb to the judgment of Gehenna, those are named who call their brother a “fool”, and especially the hypocritical scribes and Pharisees. The one who follows them in turning away from the kingdom of heaven is referred to with the formula already known from the Talmud as "son of Gehenna", "who is twice as bad as you (ie the scribes and Pharisees)".

In the epistle of James, the Gehenna appears in connection with the metaphorical idea of the power of the tongue, which, "set on fire" by the Gehenna, for its part act through sinful speech like the cause of a forest fire and "the wheel of Life on fire”.

The Talmud researcher Chaim Milikowsky points out differences between two concepts of Gehenna in the New Testament. One idea is based on the presentation in Matthew's Gospel, the other on that in Luke's Gospel. In Matthew, Gehenna appears as a place of punishment after the end of the world, which affects body and soul at the same time; Luke already thought of a punishment of the soul immediately after death. Accordingly, the two different concepts known from rabbinical literature can also be found in the New Testament. With this, Milikowsky turns against the view of the New Testament scholar Joachim Jeremias. For the New Testament, Jeremias assumes a consistently consistent use of language with a sharp separation of Gehenna and Hades as the place of residence between death and the future general resurrection, Gehenna as the eternal place of residence of those

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| who were condemned in the Last Judgment). Milikowsky advocates the assumption that Hades and Gehenna are used as synonyms in the New Testament.<br>Quran The Arabic equivalent in the Quran is Jahannam. | |
| **1190 AH 1776 CE** | **Wisaal Sharif Hazrāt Syedna Abdul Hadi Amrohvi رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه Passed away in 1190 AH, during the Month of Ramzan on a Friday in Mohalla Khai Khairra, Barailly and his Coffin was conveyed to Amroha where he is buried due North of the City of Amroha at about half a miles distance from the City in the Gardens belonging to his Family. A large and Imposing Shrine was built at the site. Some part of the shrine had fallen down but the major portion is intact. His Urs Mubariq are Celebrated every year during 6 to 8 Shawal and were presided over by Nawab Mohibullah Khan at the writing of the Book Tahreek e Amroha, He left behind his Spiritual Beneficence upon his Grandson Hazrāt Sheikh Abdul Bari رحمة الله وَتَعَالَىٰ عليه. His shrine ia also located here along with those of Hazrāt Shah Rehman Buksh رحمة الله وَتَعَالَىٰ عليه and Hazrāt Ghulam Mustafa رحمة الله وَتَعَالَىٰ عليه.[6]** |
| | **35. Hazrāt Syedna Abdul Bari Siddiqi bin Hazrāt Syedna Abdul Hadi رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil.**<br>**His Grandfather had taken him and his elder brother under his Personal Supervision from the very start. His elder Brother, Hazrāt Shah Dost رحمة الله وَتَعَالَىٰ عليه was tasked with the most rigrous of Spiritual Excersizes but Hazrāt Syedna Abdul Bari Siddiqi رحمة الله وَتَعَالَىٰ عليه was treated tolerantly due to his weak constitution.**<br>**The entire Teachings of the Sillsila were Passed unto the two Brothers and the Sillsila henceforth was led by them.** |
| 1197 – 1258 AH<br>1783 – 1842 CE | Marie-Henri Beyle better known by his pen name Stendhal was a 19th-century French writer. Best known for the novels *Le Rouge et le Noir* (*The Red and the Black*, 1830 CE) and *La Chartreuse de Parme* (*The Charterhouse of Parma*, 1839 CE), he is highly regarded for the acute analysis of his characters' psychology and considered one of the early and foremost practitioners of Realism. |
| 1197 AH<br>1783 CE | The rule of the last Crimean Khan Şahin Giray was marked with increasing Russian influence and outbursts of violence from the Khan administration towards internal opposition. In 8 April, in violation of the treaty (some parts of which had been already violated by Crimeans and Ottomans), Catherine II intervened in the civil war, de facto annexing the whole peninsula as the Taurida Governorate. In 1787 CE, Şahin Giray took refuge in the Ottoman Empire and was eventually executed, on Rhodes, by the Ottoman authorities for betrayal. The |

6 Tahreek e Amroha, Mehmood Ahmad, page 124.

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| | royal Giray family survives to this day.<br>All Khans were from the Giray clan, which traced its right to rule to its descent from Genghis Khan. According to the tradition of the steppes, the ruler was legitimate only if he was of Genghisid royal descent (i.e. "ak süyek"). Although the Giray dynasty was the symbol of Government, the Khan actually governed with the participation of Qaraçı Beys, the leaders of the noble clans such as Şirin, Barın, Arğın, Qıpçaq, and in the later period, Mansuroğlu and Sicavut. After the collapse of the Astrakhan Khanate in 1556 CE, an important element of the Crimean Khanate were the Nogays, most of whom transferred their allegiance from Astrakhan to Crimea. Circassians (Atteghei) and Cossacks also occasionally played roles in Crimean politics, alternating their allegiance between the khan and the beys. The Nogay pastoral nomads north of the Black Sea were nominally subject to the Crimean Khan. They were divided into the following groups: Budjak (from the Danube to the Dniester), Yedisan (from the Dniester to the Bug), Jamboyluk (Bug to Crimea), Yedickul (North of Crimea) and Kuban. |
| 1199 AH<br>1785 CE | Naqšhbandi Sheikh Mansur leads Chechens in their first attempt to resist Russian encroachment on their lands in Late 1700s. Sheikh Mansur ("The-Victorious"; born Mansur Ushurma, Mansur Ucherman; 2 June, 1732 – 13 April, 1794 CE) Mansur was born in the aul of Aldi, near the Sunja River. He became known as Sheikh Mansur. Having been trained in Dagestan under the Naqshbandi school of Sufism, he returned to Chechnya and was a Chechen Military Commander and Islamic Religious Leader who was influential in the Resistance against Catherine the Great's Imperialist Expansion into the Caucasus during the late 18th century. Sheikh Mansur is considered the first Leader of the Resistance in Caucasus against Russian Imperialism. He remains a Hero of the Chechen and Caucasian peoples in General, and their Struggle for Independence<br>Russians defeated in 1785 battle of Sunzha River. Russian Commander Colonel Pieri and more than 600 of his soldiers were killed in this Battle.[7] After that, Sheikh Mansur rallied resistance fighters from Dagestan through Kabarda. Most of the forces were Dagestani and Chechen, numbering more than 12,000 by December 1785 CE. However, Mansur suffered a defeat when he tried to enter Russian territory and failed to take over the fort of Kizlyar.<br>After this, the Russian people refortified their settlements and the Russian Empress Catherine the Great withdrew her forces from Georgia to the Terek River line. In 1786 CE, Russian forces abandoned the new fort of Vladikavkaz, and would not occupy it again until 1803 CE. From 1787-1791 CE, during the Russian-Turkish War, Sheikh Mansur moved to the northwestern Caucasus region of Adygea, strengthening the Islamic traditions there. He led the Adyghe and |

7 John Frederick Baddeley, *The Russian Conquest of the Caucasus*, London, Curzon Press, 1999, p. 49.

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| | Nogai peoples in assaults against the Russians, but they were defeated many times.<br>In June 1791 CE, Sheikh Mansur was captured at the Turkish fortress of Anapa on the Black Sea. He was brought to Saint Petersburg and imprisoned for life. In April 1794 CE, he died at the Shlisselburg fortress. |
| 1202 AH<br>1788 CE | Muhammad Shah Bahadur Jahan IV Bidar Bakht was the 17th Mughal Emperor of India. He was enthroned as a puppet Emperor by the Rohilla Ghulam Qadir, following the temporary overthrow of Shah Alam II. |
| 1202 – 1276 AH<br>1788 – 1860 CE | **Arthur Schopenhauer** was a German Philosopher. He is best known for his 1818 CE work *The World as Will and Representation* (expanded in 1844 CE), which characterizes the phenomenal world as the product of a blind and insatiable noumenal will. Building on the transcendental idealism of Immanuel Kant, Schopenhauer developed an atheistic metaphysical and ethical system that rejected the contemporaneous ideas of German idealism. He was among the first thinkers in Western philosophy to share and affirm significant tenets of Indian philosophy, such as asceticism, denial of the self, and the notion of the world-as-appearance. His work has been described as an exemplary manifestation of philosophical pessimism.<br>Though his work failed to garner substantial attention during his lifetime, Schopenhauer had a posthumous impact across various disciplines, including philosophy, literature, and science. His writing on aesthetics, morality, and psychology have influenced many thinkers and artists. Those who have cited his influence include philosophers such as Friedrich Nietzsche, Ludwig Wittgenstein, and Anthony Ludovici, Scientists such as Erwin Schrödinger and Albert Einstein, Psychoanalysts such as Sigmund Freud and Carl Jung, writers such as Leo Tolstoy, Herman Melville, Thomas Mann, Hermann Hesse, George Bernard Shaw, Machado de Assis, Jorge Luis Borges, John Patric, Marcel Proust, Thomas Hardy, Rainer Maria Rilke and Samuel Beckett as well as Composers such as Richard Wagner, Johannes Brahms, Arnold Schoenberg and Gustav Mahler. |
| 1193 – 1342 AH<br>1779 – 1924 CE | Qajar Dynasty, Iran. |
| 1800–1864 CE<br>1801–1829 CE<br>1801–1877 CE<br>1802–1866 CE<br>1806–1882 CE<br>1812–1877 CE | Judaic Mysticism.<br>• Jakob Lorber<br>• Friederike Hauffe<br>• Brigham Young<br>• Phineas Parkhurst Quimby<br>• Hiram Edson<br>• William Keil |

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| 1813–1856 CE | • James Strang |
| 1821–1881 CE | • James Springer White |
| 1821–1881 CE | • Henri Frederic Amiel |
| 1823–1896 CE | • Coventry Kersey Dighton Patmore |
| 1827–1915 CE | • Ellen G. White |
| 1828-1917 CE | • Andrew Murray |
| 1829–1883 CE | • J. N. Andrews |
| 1829–1908 CE | • John of Kronstadt |
| 1844–1879 CE | • Bernadette Soubirous |
| 1844–1906 CE | • Malinda Cramer |
| 1844–1924 CE | • Maria Woodworth-Etter |
| 1845–1931 CE | • Myrtle Fillmore |
| 1845-1911 CE | • Quanah Parker |
| 1847–1916 CE | • Thomas Troward |
| 1848–1887 CE | • Richard Jefferies |
| 1848–1941 CE | • H. Emilie Cady |
| 1849–1925 CE | • Emma Curtis Hopkins |
| 1852–1916 CE | • Charles Taze Russell |
| 1853–1900 CE | • Vladimir Solovyov |
| 1853–1928 CE | • Lilias Trotter |
| 1854–1948 CE | • Charles Fillmore |
| 1858–1916 CE | • Charles Eugene de Foucauld |
| 1873– 1958 CE | • Henry Thomas Hamblin |
| 1859–1931 CE | • Ambroise Gardeil |
| 1859–1947 CE | • Smith Wigglesworth |
| 1860–1928 CE | • Juan Gonzalez Arintero |
| 1860–1954 CE | • William Ralph Inge |
| 1861–1925 CE | • Rudolf Steiner |
| 1861–1945 CE | • Nona L. Brooks |
| 1862–1921 CE | • Feliksa Kozlowska also known as Felicja Kozlowska, Sister Mari Franciszka. |
| 1862–1932 CE | • William Walker Atkinson |
| 1862–1937 CE | • Concepción Cabrera de Armida |
| 1862–1944 CE | • Hilma af Klint |
| 1863–1948 CE | • Rufus Jones |
| 1864–1944 CE | • Peter Deunov |
| 1865–1919 CE | • Max Heindel |
| 1865–1933 CE | • John Chapman |
| 1866–1938 CE | |

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| 1869–1942 CE | • Silouan the Athonite |
| 1869–1916 CE | • Joseph Franklin Rutherford |
| 1870–1922 CE | • Grigori Rasputin |
| 1870–1935 CE | • William J. Seymour |
| 1871–1928 CE | • John G. Lake |
| 1871–1944 CE | • Lilian Staveley |
| 1873–1897 CE | • Sergei Bulgakov |
| 1874–1948 CE | • Thérèse de Lisieux |
| 1874–1950 CE | • Nikolai Berdyaev |
| 1874–1954 CE | • Gabrielle Bossis |
| 1875–1926 CE | • Jörg Lanz von Liebenfels |
| 1875–1939 CE | • Rainer Maria Rilke |
| 1875–1941 CE | • Lena Sadler |
| 1875–1969 CE | • Evelyn Underhill |
| 1877–1962 CE | • William S. Sadler |
| 1877–1945 CE | • Antonin Gadal |
| 1877–1964 CE | • Edgar Cayce |
| 1878–1903 CE | • Reginald Garrigou-Lagrange |
| 1878–1955 CE | • Gemma Galgani |
| 1880–1906 CE | • Margaret Prescott Montague |
| 1881–1955 CE | • Elizabeth of the Trinity |
| 1882–1937 CE | • Pierre Teilhard de Chardin |
| 1882–1975 CE | • Pavel Florensky |
| 1884–1954 CE | • Corinne Heline |
| 1886–1945 CE | • Paul Foster Case |
| 1886–1951 CE | • Charles Williams |
| 1887–1967 CE | • Emmet Fox |
| 1887–1968 CE | • Walter C. Lanyon |
| 1888–1965 CE | • Padre Pio, also known as Pio of Pietrelcina |
| 1889–1929 CE | • T. S. Eliot |
| 1890–1944 CE | • Sadhu Sundar Singh |
| 1892–1964 CE | • Aimee Semple McPherson |
| 1893–1941 CE | • Joel S. Goldsmith |
| 1896–1966 CE | • Thomas R. Kelly |
| 1896–1968 CE | • John Maximovitch |
| 1896–1993 CE | • Jan van Rijckenborgh |
| 1897–1963 CE | • Archimandrite Sophrony |
| 1898–1962 CE | |
| 1898–1963 CE | |

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| 1898–1983 CE<br>1899-1981 CE | • Aiden Wilson Tozer<br>• Therese Neumann<br>• C.S. Lewis<br>• Porfiry Ivanov<br>• Howard Thurman |
| 1214 AH<br>1800 CE | Approximately 30 percent of Africans forced into Slavery in the United States are Muslim. |
| 1215 AH<br>1801 CE | Giuseppe Piazzi discovers the Dwarf Planet Ceres. – Italy<br>Thomas Jefferson elected President of the United States by the House of Representatives, following a tie in the Electoral College. – United States<br>The Kingdom of Great Britain and the Kingdom of Ireland merge to form the United Kingdom.<br>Ranjit Singh crowned as Ruler of Punjab.<br>Napoleon signs the Concordat of 1801 CE with the Pope.<br>Cairo falls to the British.<br>Assassination of Tsar Paul I of Russia.<br>British defeat the French at the Second Battle of Abukir.<br>The First Barbary War and the Second Barbary War between the United States and the Barbary States of North Africa (to 1815 CE). |
| 1218 – 1299 AH<br>1803 – 1882 CE | The Wahhabis of the First Saudi State capture Mecca and Medina. |
| 1218 – 1299 AH<br>1803 – 1882 CE | War breaks out between Britain and France; this is considered by some to be the beginning of the Napoleonic Wars.<br>First phase of Padri War. (to 1825 CE). |
| 1218 – 1299 AH<br>1803 – 1882 CE | **Ralph Waldo Emerson** who went by his middle name Waldo, was an American essayist, lecturer, philosopher, Abolitionist and Poet who led the Transcendentalist Movement of the mid-19th Century. He was seen as a Champion of Individualism and a prescient critic of the countervailing pressures of society, and he disseminated his thoughts through dozens of published essays and more than 1,500 public lectures across the United States.<br>Emerson gradually moved away from the Religious and Social Beliefs of his contemporaries, formulating and expressing the Philosophy of Transcendentalism in his 1836 CE essay "Nature". Following this work, he gave a speech entitled "The American Scholar" in 1837 CE, which Oliver Wendell Holmes Sr. considered to be America's "intellectual Declaration of Independence."<br>Emerson wrote most of his important essays as lectures first and then revised them for print. His first two collections of essays, *Essays: First Series* (1841 CE) |

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| | and *Essays: Second Series* (1844 CE), represent the core of his thinking. They include the well-known essays "Self-Reliance", "The Over-Soul", "Circles", "The Poet", and "Experience." Together with "Nature", these essays made the decade from the mid-1830s to the mid-1840s (CE) Emerson's most fertile period. Emerson wrote on a number of subjects, never espousing fixed philosophical tenets, but developing certain ideas such as individuality, freedom, the ability for mankind to realize almost anything, and the relationship between the soul and the surrounding world. Emerson's "nature" was more philosophical than naturalistic: "Philosophically considered, the universe is composed of Nature and the Soul." Emerson is one of several figures who "took a more Pantheist or Pandeist approach by rejecting views of God as separate from the world."<br>He remains among the Linchpins of the American Romantic Movement, and his work has greatly influenced the Thinkers, Writers and Poets that followed him. "In all my lectures," he wrote, "I have taught one doctrine, namely, the infinitude of the private man."Emerson is also well known as a mentor and friend of Henry David Thoreau, a fellow Transcendentalist. In 1867 CE, he was elected as a member to the American Philosophical Society.<br>The idea of believing in one's self and one's worth is the main theme of Raplh Waldo Emerson, he enforces that idea when stating:<br>"Unless we overtake ourselves, circumstances will overtake us"!<br>He also says: "History cannot bring enlightenment; only individual searching can".<br>In his Essay, "Self-Reliance", He counsels his readers to do what they think is right no matter what others think. Haijing Liang, in her analysis of "Self-Reliance", explains how Emerson "encourages the readers to free themselves from the constraints of conformity and give themselves back to their nature". Solitude and the community appears within the essay multiple times. Emerson wrote how the community is a distraction to self-growth, by friendly visits, and family needs. He advocates more time being spent reflecting on one's self. This can also happen in the community through a strong self-confidence. This would help the counseled to not sway from his beliefs in groups of people. Emerson mentions "but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." Spirituality , specifically the idea that truth is within one's self, is a recurring theme in Emerson's essay. Emerson posits that reliance upon institutionalized religion hinders the ability to grow mentally as an individual.<br>The theme of individualism is often proposed within "Self-Reliance." Emerson explains the ultimate form of happiness is achieved when a person learns and adapts an individualistic lifestyle. Emerson emphasizes: |

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| | "Nothing can bring you peace but yourself."<br>The conflict between originality and imitation is often an oscillating theme in the essay. Emerson emphasizes that "Envy is ignorance, imitation is suicide." Towards the end of Emerson's essay, he encourages society to "Insist on yourself; never imitate." |
| 1219 AH<br>1804 CE | Fulani Jihad in Nigeria (to 1810 CE).<br>Uprising under George Petrovich against Janissary Garrison at Belgrade marked beginning of Serbian Revolution.<br>Serbian Revolution erupts against the Ottoman rule (to 1815 CE). Suzerainty of Serbia recognized in 1817 CE. |
| 1219 AH<br>1804 CE | Haiti gains independence from France and becomes the first Black Republic.<br>Russo-Persian War (to 1813 CE).<br>Austrian Empire founded by Francis I.<br>Napoleon crowns himself Emperor of the French.<br>World population reaches 1 billion.<br>First steam locomotive begins operation.<br>Morphine first isolated. |
| 1220 – 1372 AH<br>1805 -1953 CE | Muhammad 'Ali Dynasty.<br>Muhammad Ali Modernizes Egypt. |
| 1220 AH<br>1805 CE | The Battle of Trafalgar eliminates the French and Spanish naval fleets and allows for British dominance of the seas, a major factor for the success of the British Empire later in the Century.<br>Napoleon decisively defeats an Austrian-Russian Army at the Battle of Austerlitz. |
| 1221 – 1252 AH<br>1806 – 1837 CE | Akbar Shah II Mirza Akbar was the 18th Mughal Emperor of India.<br>He was the penultimate Mughal Emperor of India. He was the second Son of Shah Alam II and the Father of Bahadur Shah II.<br>Akbar had little de facto Power due to the increasing British influence in India through the East India Company. He sent Ram Mohan Roy as an ambassador to Britain and gave him the title of Raja to appeal against his treatment by the East India Company. Ram Mohan Roy then visited England, as the Mughal envoy to the Court of St. James. Ram Mohan Roy submitted a well-argued memorial on behalf of the Mughal ruler, but to no avail. During his Regime, in 1835 CE, the East India Company (EIC) discontinued calling itself subject of the Mughal Emperor and issuing coins in his name. The Persian lines in the company's coins to this effect were deleted.<br>Emperor Akbar II presided over an Empire titularly at large but in effect limited to the Red Fort in Delhi alone. The cultural life of Delhi as a whole flourished during his reign. However, his attitude towards East India Company officials, |

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| | especially Lord Hastings, to whom he refused to grant an audience on terms other than those of subject and sovereign, although honorable to him, increasingly frustrated the British, who regarded him as merely their pensioner. The British therefore reduced his titular authority to 'King of Delhi' in 1835 CE and the East India Company ceased to act as the mere lieutenants of the Mughal Empire as they did from 1803 to 1835 CE. Simultaneously they replaced Persian text with English text on the Company's coins, which no longer carried the Emperor's name.<br>The British encouraged the Nawab of Oudh and the Nizam of Hyderabad to take Royal Titles in order to further diminish the Emperor's status and influence. Out of deference, the Nizam did not, but the Nawab of Awadh did so.<br>He is also known to have bestowed the title *Nawab* upon the Nawab of Tonk and Nawab of Jaora.<br>Akbar II is credited with starting the Hindu-Muslim unity festival Phool Walon Ki Sair. His grave lies next to the Dargah of 13th Century CE, Sufi Saint Hazrāt Qutbuddin Bakhtiar Kaki رحمة الله وَتَعَالَىٰ عليه at Mehrauli.<br>Russo-Turkish War (to 1812 CE), Treaty of Bucharest. |
| 1222 AH<br>1807 CE | Potassium and Sodium are individually isolated by Humphry Davy. |
| **1224 AH<br>1809 CE** | **Wisaal Hazrāt Syedna Makhdoom Shah Hassan Ali Shoaibi رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه had many 'Khulfa' {Adept Murid's allowed to Initiate 'Ba'ait (Oath of Fealty) in the Sillsila}. Among them, Hazrāt Hakim Farhatullah Shah aka Hassan Dost Kareemchaki رحمة الله وَتَعَالَىٰ عليه was the 'Khalifa Akbar'(Chief Khalifa); Hazrāt Syed Shah Yahya Ali Khisropuri (Nauabadi) رحمة الله وَتَعَالَىٰ عليه ; Hazrāt Shah Jallaluddin رحمة الله وَتَعَالَىٰ عليه ; Hazrāt Maulana Abdul Ghani Phulwari رحمة الله وَتَعَالَىٰ عليه ; Hazrāt Hayatullah رحمة الله وَتَعَالَىٰ عليه; Hazrāt Imaduddin رحمة الله وَتَعَالَىٰ عليه; Hazrāt Syed Sultan Ahmad Danapuri رحمة الله وَتَعَالَىٰ عليه; Hazrāt Shah Waris Ali رحمة الله وَتَعَالَىٰ عليه and Hazrāt Faheemullah .رحمة الله وَتَعَالَىٰ عليه**<br>**He Passed Away on 28 Rabi ul Awwal, 1224 AH; May 13, 1809 CE, Saturday (As Sabt).**<br>**His Khānqāh is in Mohallah Khwaja Kalaan Ghat, Fathua, Patna.** |
| | **Hazrāt Syedna Makhdoom Hakim Farhatullah Shah al Muqallab ba Hassan Dost رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.**<br>**Aala Hazrāt Bade Hakim, Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه al Mukhatib ba Hassan Dost رحمة الله وَتَعَالَىٰ عليه was descended from Amīr ul Mo'mineen Hazrāt Omar Farooq رضي الله وَتَعَالَىٰ عنه, he was the Son of Hazrāt Shah** |

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| | **Izzatullah Farooqi Karimchaki رحمة الله وَتَعَالَىٰ عليه who belonged to The Sillsila Qadriya Chishtiya and was descended from Hazrāt Shah Hussamuddin Manikpuri رحمة الله وَتَعَالَىٰ عليه (Allahabadi). His initial Education took Place in Kareem Chak in accordance with the Traditions of his Fore fathers. After completion of his studies, he went to Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه and said, "If I am fated for a Sultanate, I want to become an Alexander, If fated to be a Philosopher, I want to be like 'Aflatun' (Plato) or 'Jaalinus' (Galen), and if it written in my Fate to be a 'Darwaish' (Seeker of The Door, meaning the Door to Allah سُبْحَانَهُ وَتَعَالَىٰ ), I wish to be the 'Bāyazid' (Famous Sufī Saint, Hazrāt Bāyazid Bustami رحمة الله وَتَعَالَىٰ عليه) of the Age.**<br>**Hazrāt Pakbaz رحمة الله وَتَعَالَىٰ عليه replied, "It will, InshaAllah سُبْحَانَهُ وَتَعَالَىٰ , be like this, but you will have to go to Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه .**<br>**Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه went to Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه, told him the entire tale and asked to be his 'Murid'. Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه raised a Loud Shout. Upon hearing this Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه lost his senses and remained in a dazed condition for three Days. Hazrāt Maulana Shah Mohammad Kabir رحمة الله وَتَعَالَىٰ عليه states that Hazrāt Farhatullah Shah Hassan Dost رحمة الله وَتَعَالَىٰ عليه Possessed a Tongue like a sword, anything that he said, came to Pass Accordingly.**[8] |
| 1223+ to 1235+ AH<br>1810s to 1820s CE | Punjab War between the Sikh Empire and the British Empire. |
| **1226 AH<br>1811 CE** | **Wisaal Sharif Hazrāt Syedna Abdul Bari Siddiqi bin Hazrāt Syedna Abdul Hadi رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Syedna Abdul Bari Siddiqi رحمة الله وَتَعَالَىٰ عليه Passed Away on 11 Ramzan, 1226 AH and left the Sillsila to his Khalifa e Akbar, Hazrāt Syed Shah Abdur Raheem Shaheed رحمة الله وَتَعَالَىٰ عليه.** |
| | **36. Hazrāt Syedna Al Haaj Sheikh Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil.**<br>**As his Name implies, Hazrāt Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه belonged to Afghanistan and left his Motherland in search of the Ultimate Truth. At first he took Allegiance with Hazrāt Reham Ali رحمة الله وَتَعَالَىٰ عليه of the Qādriya Sillsila who was settled in Punj Lasa, Ambala District, India. He remained in intense worship for a long period of time. Finally, there awoke within him the desire to be initiated in the Chistiya Sabiriya Sillsila. Accordingly he went to Amroha and swore allegiance with Hazrāt Syedna Abdul Bari Siddiqi رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه** |

8 Tazkira tul Ikram, Syed Ali Hussain Danapuri.

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| | **successfully passed all the stages of the Chistiya Sabiriya Sulook.** |
| **1226 AH**<br>**1811 CE** | **Wisaal Sharif Hazrāt Syedna Makhdoom Hakim Farhatullah Shah Karimchaki al Muqallab ba Hassan Dost رحمة الله وَتَعَالَىٰ عليه.**<br>**His Khānqāh was very famous and is situated in Mohallah Kareem Chak, Chapra, Bihar.[9]**<br>**One day Hazrāt Hakim Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه came to see His Father, saw Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه and said to His Father, "Your Son has extraordinary Spiritual Competence, If You Hand Him over to Me, I will, InshaAllah, soon make Him Reach The Zenith of Spirituality. Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه accompanied Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه and remained with him for a period of 1 year and 4 months, before Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه Attained 'Wisaal'. Hazrāt Qamruddin Compiled The Discourses of Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه as 'Risala Murshidiya'. Hazrāt Qamruddin also saw His Murshid, Hazrāt Farhatullah's رحمة الله وَتَعَالَىٰ عليه Spiritual Preceptor, Hazrāt Makhdoom Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه م and was Present, along with Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه at Hazrāt Hassan's رحمة الله وَتَعَالَىٰ عليه Wisaal.**<br>**Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه wrote an eye witness Account and is called The Malfoozat, along with Maktuba't e Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه , The Sayings and Precepts of Hazrāt Makhdoom Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه.[10]** |
| | **35. Hazrāt Syedna Makhdoom Hakim Shah Mazhar Hussain رحمة الله وَتَعَالَىٰ عليه. Bin Hakim Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.**<br>**He was the Son of Hazrāt Hakim Farhatullah Shah رحمة الله وَتَعَ, 268 6 الَىٰ عليه and was The 'Sajjada Nasheen' of Kareem Chak, Bihar. According to The Will of His Father, Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه , Hazrāt Shah Mazhar Hussain رحمة الله وَتَعَ 6 الَىٰ عليه handed over The 'Sanad e Khilafat' to Hazrāt Qamruddin when He attained Culmination of His Spiritual Awakening during The 'Mehfil e Sama' (Qawalli) at The 'Chelum' (Fortieth Day Prayers after Wisaal) of Hazrāt Farhatullah, where Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه experienced a State of 'Wajd' (Spiritual Frenzy).**<br>**He attained Wisaal on 13 Rabi us Awwal, 1271 AH; 4 December, 1854 CE, Monday (Al Ithnayn). His Blessed Shrine is in Mohallah Kareem Chak, Chapra, Bihar, India.** |
| 1227 – 1230 AH | War of 1812 CE between the United States and Britain; ends in a draw, except |

9 https://in.worldorgs.com/catalog/chapra/cemetery/karim-chak-kabristan
10 https://khanquah.com/munem-pak/

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| 1812 – 1815 CE | that Native Americans lose power. |
| 1228 – 1253 AH<br>1813 – 1837 CE | Afghan-Sikh Wars. |
| 1228 – 1300 AH<br>1813 – 1883 CE | **Wilhelm Richard Wagner** was a German Composer, Theater Director, Polemicist, and Conductor who is chiefly known for his Operas (or, as some of his mature works were later known, "Music Dramas"). Unlike most Opera Composers, Wagner wrote both the Libretto and the music for each of his stage works. Initially establishing his reputation as a Composer of works in the romantic vein of Carl Maria von Weber and Giacomo Meyerbeer, Wagner revolutionized Opera through his concept of the *Gesamtkunstwerk* ("total work of art"), by which he sought to synthesize the poetic, visual, musical and dramatic arts, with music subsidiary to drama. He described this vision in a series of essays published between 1849 and 1852 CE. Wagner realized these ideas most fully in the first half of the four-opera cycle *Der Ring des Nibelungen* (*The Ring of the Nibelung*).<br>His compositions, particularly those of his later period, are notable for their complex textures, rich harmonies and orchestration, and the elaborate use of leitmotifs—musical phrases associated with individual characters, places, ideas, or plot elements. His advances in musical language, such as extreme Chromaticism and quickly shifting Tonal Centers, greatly influenced the development of Classical Music. His *Tristan und Isolde* is sometimes described as marking the start of Modern Music.<br>Wagner had his own Opera House built, the Bayreuth Festspielhaus, which embodied many novel design features. The *Ring* and *Parsifal* were premiered here and his most important stage works continue to be performed at the annual Bayreuth Festival, run by his descendants. His thoughts on the relative contributions of music and drama in opera were to change again, and he reintroduced some traditional forms into his last few stage works, including *Die Meistersinger von Nürnberg* (*The Master Singers of Nuremberg*).<br>Until his final years, Wagner's life was characterized by political exile, turbulent love affairs, poverty and repeated flight from his creditors. His controversial writings on music, drama and politics have attracted extensive comment – particularly, since the late 20th Century CE, where they express antisemitic sentiments. The effect of his ideas can be traced in many of the arts throughout the 20th Century CE; his influence spread beyond composition into conducting, philosophy, literature, the Visual Arts and theater. |
| 1229 AH<br>1814 CE | Napoleon abdicates and is exiled to Elba.<br>Elisha Collier invents the Flintlock Revolver. |

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| | Anglo-Nepalese War between Nepal (Gurkha Empire) and British Empire (to 1816 CE). |
| 1230 AH<br>1815 CE | Napoleon escapes exile and begins the Hundred Days before finally being defeated at the Battle of Waterloo and exiled to St Helena. His defeat brings a conclusion to the Napoleonic Wars.<br>April, Mount Tambora in Sumbawa Island erupts, becoming the largest Volcanic eruption in recorded history, destroying Tambora culture, and killing at least 71,000 people, including its aftermath. The eruption created Global Climate anomalies known as "Volcanic Winter". |
| 1231 AH<br>1816 CE | Year Without a Summer: Unusually cold conditions wreak havoc throughout the Northern Hemisphere, likely influenced by the 1815 CE explosion of Mount Tambora.<br>Independence of Argentina.<br>Dandy horse/ velocipede bicycle invented.<br>Shaka's Zulu Kingdom becomes the largest in Southern Africa (to 1828 CE). |
| 1232 – 1280 AH<br>1817 – 1864 CE | The Russian Empire expands into the Caucasus, waging several bloody and taxing wars in order to subjugate the peoples of the region. Chechnya is the site of particularly brutal warfare. |
| 1232 – 1309 AH<br>1817 – 1892 CE | The life of Bahá'u'lláh, Founder of the Bahá'í Faith.<br>Teaches the essential worth of all religions and the unity of all people.<br>Established by Bahá'u'lláh in the 19th Century, it initially developed in Iran and parts of the Middle East, where it has faced ongoing persecution since its inception. The religion is estimated to have over five million adherents, known as Bahá'ís, spread throughout most of the world's countries and territories.<br>The religion has three central figures: the Báb (1819–1850 CE), considered a herald who taught that God would soon send a Prophet in the same way of The Prophet Jesus (Upon Whom Be Peace), and The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم,[11] and who was executed by Iranian authorities in 1850 CE; Bahá'u'lláh (1817–1892 CE), who claimed to be that Prophet in 1863 CE and faced exile and imprisonment for most of his life; and his son, 'Abdu'l-Bahá (1844–1921 CE), who was released from confinement in 1908 CE and made teaching trips to Europe and the United States. After 'Abdu'l-Bahá's death in 1921 CE, leadership of the religion fell to his grandson Shoghi Effendi (1897–1957 CE). Bahá'ís annually elect local, regional, and national Spiritual Assemblies that govern the religion's affairs. Every five years the members of all National Spiritual Assemblies elect the Universal House of Justice, the nine-member supreme governing institution of the worldwide Bahá'í community that is located in Haifa, Israel, near the Shrine of the Báb.<br>According to the Bahá'í teachings, God is single and all-powerful. Bahá'u'lláh taught that religion is revealed in an orderly and progressive way by |

11 Compiler, Sardar Taimur Hyat-Khan.

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| | Manifestations of God, who are the founders of major world religions throughout history; Buddha, The Prophet Jesus (Upon Whom Be Peace), and The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم are noted as the most recent of these before the Báb and Bahá'u'lláh. Bahá'ís regard the major religions as fundamentally unified in purpose, though varied in social practices and interpretations. (Not believing in the Finality of Prophet in as well as the erroneous belief that Prophets are Manifestations of God makes them unacceptable to Islam and Muslims).[12] The Bahá'í Faith stresses the unity of all people, explicitly rejecting Racism and Nationalism. At the heart of Bahá'í teachings is the goal of a unified world order that ensures the prosperity of all nations, races, creeds, and classes.<br>Letters written by Bahá'u'lláh to various people, including some heads of state, have been collected and assembled into a canon of Bahá'í scripture. This includes works by his son 'Abdu'l-Bahá, and the Báb, who is regarded as Bahá'u'lláh's forerunner. Prominent among Bahá'í literature are the *Kitáb-i-Aqdas*, the *Kitáb-i-Íqán*, *Some Answered Questions*, and *The Dawn-Breakers*.[13] |
| 1232 AH<br>1817 CE | Principality of Serbia becomes Suzerain from the Ottoman Empire. Officially independent in 1867 CE.<br>First Seminole War begins in Florida.<br>Russia commences its Conquest of the Caucasus. |
| **1233 AH**<br>**1818 CE** | **Birth Hazrāt Syedna Sheikh ul Arab Wal Ajam Al Haaj Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه.**<br>**A great and pious personality, a Kamil Sheikh [Complete Saint] and a great Sufi Scholar. He was born in Nanota, District Saharanpur, India.**<br>**His Father's name was Hazrāt Hafiz Muhammad Amin al-Faruqi رحمة الله وَتَعَالَىٰ عليه and who named him as 'Imdad Hussain', but Hazrāt Mawlana Muhammad Is'haq Muhaddith Dehlawi رحمة الله وَتَعَالَىٰ عليه referred to him as 'Imdadullah.' His historical name is Zafar Ahmad. He was descended from Amir al-Momineen Hazrāt Umar al-Faruq Radi Allahu ta'ala anhu and was thus a 'Faruqi.' His Mother paid particular attention to him in comparison to his other brothers and sisters, but sadly, he was only 7 years of age when she passed away. His brothers and sisters did not pay any particular attention towards his studies, so he took it upon himself to acquire knowledge. Through his studies, and through his inner interest (Batni Shauq) he started memorizing the Qur'an al-Karim, although certain barriers faced by him, prevented him from memorizing the Qur'an completely.**<br>**At the age of 16, he travelled to Delhi with Hazrāt Mawlana Mamluk 'Ali Nanotwi رحمة الله وَتَعَالَىٰ عليه, (with whom he was related to, through his** |

12 Compiler, Sardar Taimur Hyat-Khan.
13 https://en.wikipedia.org/wiki/Bahá'í_Faith.

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| | **Mothers side), where he obtained some education in the Persian (Farsi) language, and in Arabic lexicology (Nahw). He studied Mishqat Shareef with Hazrāt Mawlana Muhammad Qalandari Muhaddith Jalalabadi رحمة الله وَتَعَالَىٰ عليه , and studied 'Hisn-e-Hasin' and 'Fiqh Akbar', under Hazrāt Mawlana Abdur Rahim Nanotwi رحمة الله وَتَعَالَىٰ عليه .** |
| 1234 AH<br>1819 CE | The modern City of Singapore is established by the British East India Company. |
| 1234 – 1308 AH<br>1819 – 1891 CE | Herman Melville was an American novelist, short story writer, and poet of the American Renaissance period. Among his best-known works are *Moby-Dick* (1851 CE), *Typee* (1846 CE), a romanticized account of his experiences in Polynesia, and *Billy Budd, Sailor*, a posthumously published novella. Although his reputation was not high at the time of his death, the centennial of his birth in 1919 CE was the starting point of a Melville revival and *Moby-Dick* grew to be considered one of the great American novels. |
| 1234 – 1309 AH<br>1819 – 1892 CE | Walter Whitman was an American poet, essayist, and journalist. A Humanist, he was a part of the transition between Transcendentalism and Realism, incorporating both views in his works. Whitman is among the most influential poets in the American canon, often called the father of free verse. His work was controversial in its time, particularly his poetry collection *Leaves of Grass*, which was described as obscene for its overt sensuality.<br>Whitman's major poetry collection, *Leaves of Grass*, was first published in 1855 CE with his own money and became well known. The work was an attempt at reaching out to the common person with an American Epic. He continued expanding and revising it until his death in 1892 CE. During the American Civil War, he went to Washington, D.C. and worked in hospitals caring for the wounded. His poetry often focused on both loss and healing. On the death of Abraham Lincoln, whom Whitman greatly admired, he wrote his well known poems, "O Captain! My Captain!" and "When Lilacs Last in the Dooryard Bloom'd", and gave a series of lectures. After a stroke towards the end of his life, Whitman moved to Camden, New Jersey, where his health further declined. When he died at age 72, his funeral was a public event.<br>Whitman's influence on poetry remains strong. Mary Whitall Smith Costelloe argued: "You cannot really understand America without Walt Whitman, without *Leaves of Grass*... He has expressed that civilization, 'up to date,' as he would say, and no student of the philosophy of history can do without him. "Modernist Poet Ezra Pound called Whitman "America's Poet... He *is* America." |
| 1235 AH<br>1820 CE | Dissolution of the Maratha Empire. |

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| 1235 AH<br>1820 CE | At least 5000 Mexicans die in Apache raids, and 100 settlements are destroyed (to 1835 CE). |
| 1235 – 1255 + AH<br>1820 – 1840s CE | Weakening of the Ottoman Empire.<br>In the early 1800s (CE), the Ottoman Empire suffered a number of existential challenges. The Serbian Revolution in 1804 CE resulted in autonomy of the first Balkan Christian nation under the Ottoman Empire. The Greek War of Independence, which began in early 1821 CE, provided further evidence of the internal and military weakness of the Ottoman Empire, and the commission of atrocities by Ottoman military forces (see Chios massacre) further undermined the Ottomans. The disbandment of the Centuries-old Janissary corps by Sultan Mahmud II on 15 June 1826 CE (Auspicious Incident) helped the Ottoman Empire in the longer term, but in the short term it deprived the country of its existing standing army. In 1828 CE, the allied Anglo-Franco-Russian fleet destroyed almost all the Ottoman Naval Forces during the Battle of Navarino. In 1830 CE, Greece became an independent State after 10 years of War and the Russo-Turkish War (1828–29 CE). According to the 1829 Treaty of Adrianople (CE), Russian and Western European commercial ships were authorized to freely pass through the Black Sea straits, Serbia received autonomy, and the Danubian Principalities (Moldavia and Wallachia) became territories under Russian protection.<br>France took the opportunity to occupy Algeria in 1830 CE. In 1831 CE Muhammad Ali of Egypt, who was the most powerful vassal of the Ottoman Empire, claimed independence. Ottoman forces were defeated in a number of battles, which forced Sultan Mahmud II to seek Russian military aid. A Russian army of 10,000 landed on the shores of the Bosphorus in 1833 CE and helped to prevent the capture of Constantinople by the Egyptians. As a result, the Treaty of Unkiar Skelessi was signed, benefiting Russia greatly. It provided for a military alliance between Russia and the Ottoman Empire, if one of them were to be attacked; and a secret additional clause allowed the Ottomans to opt out of sending troops but to close the Straits to foreign warships if Russia was under threat. Egypt remained nominally under Ottoman sovereignty, although it was de facto independent.<br>In 1838 CE the situation was similar to 1831 CE. Muhammad Ali of Egypt was not happy about his lack of control and power in Syria, and he resumed military action. The Ottomans lost to the Egyptians at the Battle of Nezib on 24 June 1839 CE, but were saved by Britain, Austria, Prussia and Russia, who signed a convention in London on 15 July 1840 CE granting Muhammad Ali and his descendants the right to inherit power in Egypt in exchange for the removal of Egyptian forces from Syria and Lebanon. Moreover, Muhammad Ali had to admit |

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| | a formal dependence to the Ottoman sultan. After Muhammad Ali refused to obey the requirements of the London convention, the allied Anglo-Austrian fleet blockaded the Nile Delta, bombarded Beirut, and captured Acre. Muhammad Ali accepted the conditions of the London convention in 1840 CE.<br>On 13 July 1841 CE, after the expiry of the Treaty of Unkiar Skelessi, the London Straits Convention was signed under pressure from European countries. The new treaty deprived Russia of its right to block warships from passing into the Black Sea in case of war. Thus the way to the Black Sea was open for British and French warships in case of a possible Russo-Ottoman conflict.<br>Russian historians tend to view this history as evidence that Russia lacked aggressive plans. Russian historian V. N. Vinogradov writes: "The signing of the documents was the result of deliberate decisions: instead of bilateral (none of the great powers recognized this Treaty of Unkiar Skelessi), the new Treaty of London was obligatory for all, it closed the Bosphorus and Dardanelles."<br>Assistance from Western European powers had twice saved the Ottoman Empire from destruction, but the Ottomans had now lost their independence in foreign policy. Britain and France desired more than any other states to preserve the integrity of the Ottoman Empire because they did not want to see Russia gaining access to the Mediterranean Sea. Austria had fears for the same reasons.<br>**Russian Expansionism.**<br>Russia, as a member of the Holy Alliance, had operated as the "police of Europe", maintaining the balance of power that had been established in the Treaty of Vienna in 1815 CE. Russia had assisted Austria's efforts in suppressing the Hungarian Revolution of 1848 CE, and expected gratitude; it wanted a free hand in settling its problems with the Ottoman Empire, the "sick man of Europe". Britain could not tolerate Russian dominance of Ottoman affairs, as that would challenge its domination of the eastern Mediterranean.<br>Starting with Peter the Great in the early 1700s, (CE) after Centuries of Ottoman northward expansion and Crimean-Nogai raids, Russia began a southwards expansion across the sparsely populated "Wild Fields" toward the warm water ports of the Black Sea, which did not freeze over like the handful of ports it controlled in the north. The goal was to promote year-round trade and a year-round navy. Pursuit of this goal brought the emerging Russian state into conflict with the Ukrainian Cossacks and then with the Tatars of the Crimean Khanate and Circassians. When Russia conquered these groups and gained possession of their territories, the Ottoman Empire lost its buffer zone against Russian expansion, and Russia and the Ottoman Empire came into direct conflict. The conflict with the Ottoman Empire also presented a religious issue of importance, as Russia saw itself as the protector of Orthodox Christians, many of whom lived |

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| | under Ottoman control and were legally treated as second-class citizens. The Ottoman Reform Edict of 1856 CE promulgated after the War largely reversed much of this second class status, most notably the tax non-Muslims paid for not being a Muslim. |
| 1235 AH<br>1820 CE | **Florence Nightingale: The Lady with the Lamp.**<br>Florence Nightingale (1820-1910 CE) was a legend in her own lifetime and one of the most famous women in British history. Her work in the Crimea set the standards for modern nursing. For the rest of her life, she continued to campaign for improved sanitary conditions in both military and civilian hospitals.<br>**Training and Appointment.**<br>Born into a wealthy family, Florence overcame the narrow opportunities offered to girls of her station. In 1851 CE, despite the disapproval of her family, she completed a course of nursing training in Germany.<br>Moved by newspaper accounts of soldiers' suffering in the Crimean War (1854-56 CE), Florence answered a government appeal for nurses. She was soon appointed Superintendent of the Female Nurses in the Hospitals in the East.<br>**Arrival at Scutari.**<br>On 21 October 1854 CE, Florence and her party of nurses left London. They crossed the Channel and traveled through France to Marseilles. From there they sailed to Constantinople (now Istanbul), arriving on 3 November.<br>At Scutari, near Constantinople, the conditions were dire. The dirty and vermin-ridden hospital lacked even basic equipment and provisions. The medical staff were swamped by the large number of soldiers being shipped across the Black Sea from the war in the Crimea. More of these patients were suffering from disease than from battle wounds.<br>'All were swarming with vermin, huge lice crawling all about their persons and clothes. Many were grimed with mud, dirt, blood and gunpowder stains. Several were completely prostrated by fever and dysentery. The sight was a pitiable one and such as I had never before witnessed…<br>'There has been somehow unaccountable neglect in the arrangements for this hospital. Until some hours after the arrival of the men there were neither stores, attendants nor the necessary refreshments on the spot. During this afternoon I attended single handed to the wounds and wants of 74 helpless men.'<br>**Assistant Surgeon Henry Bellew describing Scutari hospital**.<br>Despite these conditions, the male army doctors didn't want the help of Florence and her nurses. At first, they saw her opinions as an attack on their professionalism. But after fresh casualties arrived from the Battle of Inkerman in November 1854, the staff were soon fully stretched and accepted the nurses' aid.<br>Florence and her nurses improved the medical and sanitary arrangements, set up |

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| | food kitchens, washed linen and clothes, wrote home on behalf of the soldiers, and introduced reading rooms.<br>**The Lady with the Lamp.**<br>Florence gained the nickname 'the Lady with the Lamp' during her work at Scutari. 'The Times' reported that at night she would walk among the beds, checking the wounded men holding a light in her hand.<br>The image of 'the Lady with the Lamp' captured the public's imagination and Florence soon became a celebrity. One of the main creators of the Nightingale cult was Henry Wadsworth Longfellow, who immortalized her in his poem 'Santa Filomena'.<br>'A Lady with a lamp shall stand.<br>In the great history of the land,<br>A noble type of good,<br>Heroic Womanhood'.<br>'Santa Filomena' by Henry Wadsworth Longfellow, 1857 CE.<br>Florence and her nurses greatly improved the comfort of the men at Scutari. But, by February 1855 CE, the death rate at the hospital had risen to 42 per cent. Florence mistakenly blamed the high number of deaths on inadequate nutrition, not on poor sanitation.<br>The un-ventilated building sat on top of a damaged sewer. The death rate only dropped after the sanitary commission repaired the sewers and improved the ventilation.<br>**More help needed.**<br>In January 1855 CE, Florence wrote to Lord Raglan, the British commander in the Crimea, pointing out deficiencies in medical arrangements for the sick and wounded at Scutari. She wrote about the lack of trained medical orderlies in the wards and pointed out that 'hundreds of lives may depend upon' addressing this situation.<br>**Troubles and turmoils.**<br>Lord Raglan was sympathetic, but others were less enthusiastic. General Sir John Burgoyne believed that although 'the hospitals appear to me to be in excellent order' and the patients content, there was 'an under current of troubles and turmoils'.<br>He felt that Florence did 'not appear to be amiable in ordinary intercourse with her equals or superiors. She likes to govern, and bestows all her tenderness upon those who depend upon her'.<br>**Crimean fever.**<br>On 2 May 1855 CE, Florence left the hospital in Scutari in order to witness for herself the conditions of the army at Balaklava. Within a few days of her arrival |

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| | in the harbor, she was struck down with 'Crimean fever'.<br>Although it was feared that she was near to death, Lord Raglan was able to telegraph London that she was out of danger by 24 May. However, her recovery was slow, hampered in part by her demanding schedule.<br>On returning to her duties, the exertion of traveling to far-flung field hospitals took its toll on Florence's delicate health. She was given a mule cart, but this overturned one night. Colonel William McMurdo of the Land Transport Corps presented her with her Crimean carriage, which also served as an ambulance.<br>**Statistics.**<br>Florence was also a ground-breaking statistician. When she arrived at Scutari, the number of deaths was not being recorded appropriately. Her use of statistics cut through rumor and hearsay, while diagrams provided hard evidence in support of her recommendations for reforms in patient care.<br>Through data analysis, she found that soldiers were more likely to survive if they stayed in the hospitals at the front (which had a 12.5 per cent mortality rate) than if they were transferred to the hospital in Scutari (which had a 37.5 per cent mortality rate). In 1859, in recognition of her pioneering work, she was elected the first female member of the Royal Statistical Society.<br>**Nightingale Training School.**<br>Florence returned to England in August 1856 CE. In the years that followed, she continued to campaign for the reform of nursing and for cleaner hospitals.<br>By 1859 CE, well-wishers had donated over £40,000 to the Nightingale Fund. Florence used this money to set up the Nightingale Training School at St Thomas's Hospital on 9 July 1860 CE.<br>Once the nurses were trained, they were sent to hospitals all over Britain, where they introduced her ideas. Florence also published two books, 'Notes on Hospital' (1859 CE) and 'Notes on Nursing' (1859 CE), that laid the foundations of modern nursing practice.<br>**Recognition and adulation.**<br>Florence was showered with awards and decorations in recognition of her work. She became a national icon.<br>Her contemporary fame was reflected in the production of merchandise commemorating her achievements. Florence herself was publicity-shy and was appalled at the adulation she received. But this did not prevent the development of a whole industry based on her celebrity.<br>Queen Victoria herself awarded Florence a jeweled brooch, designed by her husband, Prince Albert. It was dedicated: 'To Miss Florence Nightingale, as a mark of esteem and gratitude for her devotion towards the Queen's brave soldiers.' |

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| | **Later life.**<br>Florence later suffered from what is now known as Chronic Fatigue Syndrome. Despite being bedridden for many years, she still campaigned tirelessly to improve health standards.<br>She died on 13 August 1910 CE aged 90. Her relatives declined the offer of burial in Westminster Abbey. She was instead buried at St Margaret's Church in East Wellow, near her Parents' home.<br>**Legacy.**<br>Before Florence Nightingale, nursing was not considered a respectable profession. With the exception of nuns, the women who worked as nurses were often ill-trained and poorly disciplined. Most were working-class. Florence was determined to encourage educated, 'respectable' women into nursing.<br>Her work in the Crimea set the standards for modern nursing and helped transform its public image.[14] |
| 1236 – 1245 AH<br>1821 – 1830 CE | Greece becomes the first Country to break away from the Ottoman Empire after the Greek War of Independence. |
| 1236 – 1298 AH<br>1821 – 1881 CE | Fyodor Mikhailovich Dostoevsky sometimes transliterated as Dostoyevsky, was a Russian Novelist, Philosopher, Short Story Writer, Essayist, and Journalist. Dostoevsky's literary works explore human psychology in the troubled political, social, and spiritual atmospheres of 19th-century Russia (CE), and engage with a variety of philosophical and religious themes. His most acclaimed works include *Crime and Punishment* (1866 CE), *The Idiot* (1869 CE), *Demons* (1872 CE), and *The Brothers Karamazov* (1880 CE). Dostoevsky's body of works consists of 12 novels, four novellas, 16 short stories, and numerous other works. Many literary critics rate him as one of the greatest psychological novelists in world literature. His 1864 CE novel *Notes from Underground* is considered to be one of the first works of existentialist literature. |
| 1238 AH<br>1823 CE | The Mormon Prophet Joseph Smith claimed to see the Angel Moroni and prophesied of what is now the Book of Mormon. |
| 1238 – 1304 AH<br>1823 – 1887 CE | The British Empire annexed Burma (now also called Myanmar) after three Anglo-Burmese Wars. |
| 1231 - 1238 AH<br>1239 – 1275 AH<br>1816 – 1823 CE<br>1824-1859 CE | After the defeat of Mansur, the Chechen Plain, stretching on the area from the Terek River to the Black Mountains, was regarded by the Russian administration as a country, dependent on the Russian Empire, though the Chechens did not consider themselves to be the vassals of Russia. As to the mountainous part of Chechnya, it was practically inaccessible for the Russian guns.<br>General Ermolov, allotted with unlimited military, civil and diplomatic power, |

14 https://www.nam.ac.uk/explore/florence-nightingale-lady-lamp

was appointed commander-in-chief of the Russian forces in the Caucasus in 1816. Under his command military operations against the mounatineers were activized in order to change the course of events in favor of the Russian Empire.

Of particular importance in the extensive plan of activities, drawn up by Ermolov, was Chechnya. He intended to drive out the Chechens from the plain, press them to the mountains and bereaving them of the fertile fields and pastures impell them to submit to Russia once and for all.

In the late 10s of the 19th Century CE, Russia launched a great campaign against the Chechens inhabiting the plain region. Wide openings were cut in the forests towards the main fortifications in their struggle against the Russian colonists. At the end of the cuttings strongholds were laid connected to each other, as well as to the already existing strong points, by a chain of fortifications. The fortress laid in the lower reaches of the Sunzha was named “Groznaya” (the present-day City of Grozny). The conquerors were of the opinion that even the name of the stronghold should be frightening to the recalcitrants (the word “Grozny” means “menacing” in Russian). In 1817 – 1823 CE a Sunzha fortified line was formed, dividing the Chechen Plain into two parts. The territory between the Terek and Sunzha rivers was seized by the Russians; as for the Chechens, they were banished from the places of their habitation and driven away to the foothill zone on the other bank of the Sunzha. Only those highlanders who resigned the colonial administration, were allowed to stay on their native lands. The Russians called them the “peaceful” highlanders as distinct from the unsubdued, i.e., hostile part of the native population, who were known as “brigands”, “scoundrels” and “plunderers” among the Russians.

All this would have influenced the native population to a certain extent. The discontent of the Chechens was gaining ground and getting ready to grow into the armed action which would involve the masses. In order to avoid such an outcome of the affair, the Russian command resorted to the well-tried method of slash and burn. As a result of the punitive expeditions sent to Chechnya by the Russian command, some unsubdued Auls were reduced to ashes. Sometimes the operations were accompanied by the extermination of the whole population, irrespective of women, children and the old.

A great misfortune befell the Aul of Dadi-Yurt, located on the right bank of the Terek. In September 1819 CE, Ermolov ordered the surrounding of the Aul and to “punish everybody giving no quarter to anybody”.

Having learnt about the forthcoming punitive operation, a certain Cossack who was in friendly terms with the highlanders, stole up to the bank of the Terek and cried loudly in Chechen: “Hey, the Dadiyurtians! Your Aul will be surrounded and destroyed in three days! Go away!” People in the Aul heard this warning but did not attach great importance to it. On September, 14, Dadi-Yurt was attacked

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| | by the chastisers (six infantry companies and seven hundred Cossacks with 5 guns). In an unequal battle the Chechens defended themselves desperately, women and children helped the warriors who had to take each Saklia (dwelling of Caucasian peoples) by storm. The Aul was razed to the ground and nearly 400 people, i.e., more than half of its population, were killed. The chastisers lost in killed and wounded 230 soldiers and officers.<br>A Series of Naqšhbandi Imams, best known is Sheikh Imam Shamil and the Establishment of a Short-lived Islamic State.<br>In response to the devastation of the Auls, the inroads on the cordon line became more frequent. The Chechens more frequently co-ordinated their activities with the Avars and other peoples of the Caucasus. On the night of July 25, 1825 CE, they captured, by storm, and destroyed one of the Russian strongholds on the Terek. Out of 181 soldiers in garrison of the Fort 98 were killed and 13 were captured.<br>A Chechen leader Beibulat Taymiev (Taym Bibolt) gave much trouble to the Russian command. Beibulat had great influence on his compatriots, as well as on the neighbouring peoples of the Northern Caucasus; he was elected chairman of the "Mekh-khel", i.e., Council of the country. For many years this "main Chechen horseman", as Beibulat is called in official reports, gave no rest to the Tsar's Generals (his first raid on the other bank of the Terek Beibulat was made in 1802 CE), until he was treacherously killed in 1831 CE.[15] |
| 1241 – 1243 AH<br>1826 – 1828 CE | After the final Russo-Persian War, the Persian Empire took back territory lost to Russia from the previous war. |
| 1243 – 1247 AH<br>1828 –1832 CE | Black War in Tasmania leads to the near extinction of the Tasmanian aborigines.<br>The Black War was the period of violent conflict between British Colonists and Aboriginal Australians in Tasmania. The conflict, fought largely as a guerrilla war by both sides, claimed the lives of 600 to 900 Aboriginal people and more than 200 European colonists, nearly annihilating the island's indigenous population. The near-destruction of the Aboriginal Tasmanians, and the frequent incidence of mass killings, has sparked debate among historians over whether the Black War should be defined as an act of Genocide. |
| 1244 AH<br>1829 CE | First Electric Motor built.<br>Robert Peel founds the Metropolitan Police Service, the first modern police force. |
| 1244 AH<br>1829 CE | Treaty of Edirne following the Russo-Turkish War of 1828-1829 CE. |
| 1245 AH | Anglo-Russian rivalry over Afghanistan, the Great Game, commences and concludes in 1895 CE. (It is still On-Going, Relentlessly pursued by the Inheritor |

15 https://www.circassianworld.com/war-and-genocide/1466.

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| 1830 CE | of the British Empire, The USA with support by the British).[16] |
| **1246 AH**<br>**1831 CE** | **Wisaal Sharif Hazrāt Syedna Al Haaj Sheikh Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Syed Abdur Rahim Afghani Wilayati Shaheed رحمـة الله وَتَعَـالَىٰ عليه eventually joined Hazrāt Syed Ahamad Barailvi Shaheed رحمة الله وَتَعَالَىٰ عليه in his Jehad and attained Shahadat e Kubra fighting the Sikhs.** |
| | **37. Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil.**<br>**He was from the Family of The Qutb of his Time, Hazrāt Shah Abdur Razzaq Jhinjanvi رحمة الله وَتَعَالَىٰ عليه.**<br>**Despite being an accomplished Adept in Spirituality, he would hide his Status and used to Teach small Children in Kasba Lohari.**<br>**When intense Yearning for Marifat awoke in the Breast of Hazrāt Imdadullah Mohajir Maki رحمـة الله وَتَعَـالَىٰ عليه, he began to search for an accomplished Pir (Spiritual Preceptor). One day Hazrāt Imdadullah رحمة الله وَتَعَالَىٰ عليه saw a Vision of the Incomparable Final Prophet of Allah, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم who gave him an indication regarding Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمـة الله وَتَعَـالَىٰ عليه.**<br>**After much diligent search Hazrāt Imdadullah رحمة الله وَتَعَالَىٰ عليه was finally able to discover the whereabouts of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه and earnestly entreated him to be accepted into the Chistiya Sabiriya Sillsila.**<br>**After this event, the Elevated Spiritual Status of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمـة الله وَتَعَـالَىٰ عليه was revealed to the people and many would be adherents began to flock to his fold.**<br>**Hazrāt Hafiz Mohammad Zamin Shaheed رحمـة الله وَتَعَـالَىٰ عليه and Hazrāt Maulana Shah Mohammad Mohaddis Thanvi رحمـة الله وَتَعَـالَىٰ عليه were also some of his noted Khulfa along with Hazrāt Imdadullah رحمة الله وَتَعَالَىٰ عليه. Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه Sillsila spread through all three of them.**<br>**Hazrāt Hafiz Mohammad Zamin Shaheed's رحمـة الله وَتَعَـالَىٰ عليه Khalifa was Hazrāt Maulvi Mohammad Abdul Haq Ambethvi رحمـة الله وَتَعَـالَىٰ عليه whose Khalifa, in turn, was Hazrāt Sufi Hakeem Sheikh Ahmad Ambethvi رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Maulana Shah Mohammad Mohaddis Thanvi's رحمـة الله وَتَعَـالَىٰ عليه Khalifa was Hazrāt Qazi Mohammad Ismael Mungluri رحمة الله وَتَعَالَىٰ عليه.**<br>**All of the foregoing attained high Spiritual Status and gained much esteem in the eyes of the People of India.** |

16 Compiler, Sardar Taimur Hyat-Khan.

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| | **Hazrāt Mianjee Nur Muhammad Jhinjahnvi's رحمة الله وَتَعَالَىٰ عليه son, Hazrāt Qazi Abdul Ghani رحمة الله وَتَعَالَىٰ عليه was also a Khalifa.**<br>**However, the Fame of Hazrāt Imdadullah Mohajir Maki رحمة الله وَتَعَالَىٰ عليه was such that his adherents were to be found in India, Turkey and Arabia. The teachings of the Sabriya Chistiya Sillsila thus spread far and wide.**[17] |
| 1246 AH<br>1831 CE | France invades and occupies Algeria.<br>Bosnian uprising against Ottoman rule occurs. |
| 1246 – 1248 AH<br>1831 – 1833 CE | Egyptian–Ottoman War. |
| 1248 – 1314 AH<br>1833 – 1897 CE | **Johannes Brahms** was a German Composer, Pianist, and Conductor of the Romantic period. Born in Hamburg into a Lutheran family, he spent much of his professional life in Vienna. He is sometimes grouped with Johann Sebastian Bach and Ludwig van Beethoven as one of the "Three Bs" of music, a comment originally made by the Nineteenth-century conductor Hans von Bülow.<br>Brahms composed for symphony orchestra, chamber ensembles, piano, organ, voice, and chorus. A virtuoso Pianist, he premiered many of his own works. He worked with leading performers of his time, including the Pianist Clara Schumann and the Violinist Joseph Joachim (the three were close friends). Many of his works have become staples of the modern concert repertoire.<br>Brahms has been considered both a traditionalist and an innovator, by his contemporaries and by later writers. His music is rooted in the structures and compositional techniques of the Classical Masters. While some contemporaries found his music to be overly academic, his contribution and craftsmanship were admired by subsequent figures as diverse as Arnold Schoenberg and Edward Elgar. The diligent, highly constructed nature of Brahms's works was a starting point and an inspiration for a generation of composers. Embedded within those structures are deeply romantic motifs. |
| 1250 – 1275 AH<br>1834 –1859 CE | **Imam Shamil's Rebellion in Russian-occupied Caucasus.**<br>(26 June 1797 – 4 February 1871 CE) Imam Shamil was the political, military, and spiritual leader of Caucasian resistance to Imperial Russia in the 1800s, (CE) the third Imam of the Caucasian Imamate (1840–1859 CE), and a Sheikh of the Naqshbandi Sufi Tariqa.<br>Imam Shamil was born at a time when the Russian Empire was expanding into the territories of the Ottoman Empire and Persia (see Russo-Persian War (1804-1813 CE) and Russo-Turkish War (1806–1812 CE)). Many Caucasian Nations united in resistance to Russian imperial aspirations in what became known as the Caucasian War. Some of the earlier leaders of Caucasian Resistance |

17 Anwaar ul Ashiqeen page 117-8.

were Sheikh Mansur and Ghazi Mollah. Shamil was actually childhood friends with the Mollah, and would become his Disciple and Counselor.

In 1832 CE, Ghazi Mollah was Martyred at the battle of Gimry, and Imam Shamil was one of only two Murids b Imam, Gamzat-bek. He would wage unremitting warfare on the Russians for the next quarter century and become one of the legendary guerrilla commanders of the century. When Gamzat-bek was murdered by Hadji Murad in 1834 CE, Imam Shamil took his place as the prime leader of the Caucasian resistance and the third Imam of the Caucasian Imamate.

In 1839 CE (June–August), Imam Shamil and his followers, numbering about 4000 men, women and children, found themselves under siege in their mountain stronghold of Akhoulgo, nestled in the bend of the Andi Koysu, about ten miles east of Gimry. Under the command of General Pavel Grabbe, the Russian army trekked through lands devoid of supplies because of Imam Shamil's scorched-earth strategy. The geography of the stronghold protected it from three sides, adding to the difficulty of conducting the siege. Eventually the two sides agreed to negotiate. Complying with Grabbe's demands, Imam Shamil gave his son, Jamaldin in a sign of good faith, as a hostage. Imam Shamil rejected Grabbe's proposal that Imam Shamil command his forces to surrender and for him to accept exile from the region. The Russian army attacked the stronghold, after 2 days of fighting, the Russian troops had secured it. Imam Shamil escaped the siege during the first night of the attack. Imam Shamil's forces had been broken and many Dagestani and Chechen chieftains proclaimed loyalty to the Tsar. Imam Shamil fled Dagestan for Chechnya. There he made quick work of extending his influence over the clans.

Imam Shamil was effective at uniting the many, quarrelsome Caucasian tribes to fight against the Russians, by the force of his charisma, piety and fairness in applying Sharia law. One Russian source commented on him as "a man of great tact and a subtle politician." He believed the Russian introduction of alcohol in the area corrupted traditional values. Against the large regular Russian military, Imam Shamil made effective use of irregular and guerrilla tactics. In 1845 CE an 8-10,000 strong column under the command of Count Michael Vorontsov followed the Imamate's forces into the forests of Chechnya. The Imamate's forces surround the Russian column, destroying it. This destroyed Vorontsov's attempt to cut away Chechnya from the Imamate which was his plan.

Count Mikhail Semyonovich Vorontsov detailing the plan to cut away Chechnya from the Imamate:

> "Shamil is showing great activity this year and he is forced to do this, since we ... are taking measures that must sooner or later ... destroy his influence and tear away the Chechens from him, without which he

will be nothing."

— Count Mikhail Vorontsov

His fortunes as a military leader rose after he was joined by Hadji Murad, who defected from the Russians in 1841 CE and tripled by his fighting the area under Imam Shamil's control within a short time. Hadji Murad, who was to become the subject of a famous novella by Leo Tolstoy (1904 CE), turned against Shamil a decade later, apparently disappointed by his failure to be anointed Imam Shamil's successor as Imam. Imam Shamil's elder son was given that nomination, and in a secret council, Imam Shamil had his lieutenant accused of treason and sentenced to death, on which Hadji Murad, on learning of the judgment, re-defected to the Russians. Though Imam Shamil hoped that Britain, France, or the Ottoman Empire would come to his aid to drive Russia from the Caucasus, these plans never came to fruition. After the Crimean War, Russia redoubled its efforts against the Imamate. Now successful, Russian forces severely reduced the Imamate's territory, and by September 1859 CE Imam Shamil surrendered. Though the main theater closed, conflict in the eastern Caucasus would continue for several more years.

**Last years.**

After his capture, Imam Shamil was sent to Saint Petersburg to meet the Tsar Alexander II. Afterwards, he was exiled to Kaluga, then a small town near Moscow. After several years in Kaluga he complained to the authorities about the climate and in December, 1868 CE Imam Shamil received permission to move to Kiev, a commercial center of the Empire's southwest. In Kiev he was afforded a mansion in Aleksandrovskaya Street. The Imperial authorities ordered the Kiev superintendent to keep Shamil under "strict but not overly burdensome surveillance" and allotted the city a significant sum for the needs of the exile. Shamil seemed to have liked his luxurious detainment, as well as the city; this is confirmed by the letters he sent from Kiev.

In 1859 CE Imam Shamil wrote to one of his sons: "By the will of the Almighty, the Absolute Governor, I have fallen into the hands of unbelievers... the Great Emperor ... has settled me here ... in a tall spacious house with carpets and all the necessities".

In 1869 CE he was given permission to perform the Hajj to the holy city of Mecca. He traveled first from Kiev to Odessa and then sailed to Istanbul, where he was greeted by Ottoman Sultan Abdulaziz. He became a guest at the Imperial Topkapı Palace for a short while and left Istanbul on a ship reserved for him by the Sultan. In Mecca, during the pilgrimage, he met and conversed with Abdelkader El Djezairi. After completing his pilgrimage to Mecca, he died in Medina in 1871 CE while visiting the city, and was buried in the Jannatul Baqi,

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| | a historical graveyard in Medina where many prominent personalities from Islamic history are interred. Two elder sons, (Cemaleddin and Muhammed Şefi), whom he had to leave in Russia in order to get permission to visit Mecca, became officers in the Russian army, while two younger sons, (Muhammed Gazi and Muhammed Kamil), served in the Turkish army whilst their daughter Peet'mat Shamil went on to marry Sheikh Mansur Fedorov, an Imam who later absconded from the Russian Empire out of fear for himself and his children's life.<br>Said Shamil, a grandson of Imam Shamil, became one of the founders of the Mountainous Republic of the Northern Caucasus, which survived between 1917 and 1920 and later, in 1924 CE, he established the "Committee of Independence of the Caucasus" in Germany.<br>**Legacy.**<br>While Russia had managed to conquer Chechnya and Dagestan in a series of bloody conquest, Russians had developed a great respect for Imam Shamil. Tsar Alexander II of Russia had openly admired his resistance, thus in the later part of his life, Imam Shamil was permitted for Hajj by the Russian authorities. Thus, Imam Shamil had largely escaped from the demonization of other Caucasian leaders in Russian historiography.<br>Imam Shamil's legacy continues to remain strong not just in North Caucasus but also in general Russian history. He is regarded as one of the revered warrior figures in Russia and is frequently studied by Russian academia despite his defiance to Russian power.<br>**Musical Composition.**<br>From within his prison cell, he composed a heartfelt, wordless song emoting his rise, downfall and yearn for his eventual freedom.<br>Imam Shamil’s melody is an allegory for the chronicles of the soul. Each soul descends into this world from the heavens, clothed in the body of a human being. Its physical garments, in a sense, are its prison cell, for it constantly longs for the spiritual freedom and fulfillment it knew. It strives to liberate itself from the “exile” of the human body by directing the body’s physical activity into the path of Shariah and Sunna, anticipating the time when it will leave this world behind and once again ascend into the lofty spiritual realms. |
| 1251 – 1328 AH<br>1835 – 1910 CE | Samuel Langhorne Clemens known by his pen name Mark Twain, was an American Writer, Humorist, Entrepreneur, Publisher, and Lecturer. He was lauded as the "greatest Humorist the United States has produced," and William Faulkner called him "the Father of American Literature". |
| 1252 – 1273 AH<br>1837 – 1857 CE | Bahadur Shah II Abu Zafar Sirajuddin Muhammad Bahadur Shah Zafar was the Last Mughal Emperor of India.<br>He was the second son of and became the successor to his father, Akbar II, upon |

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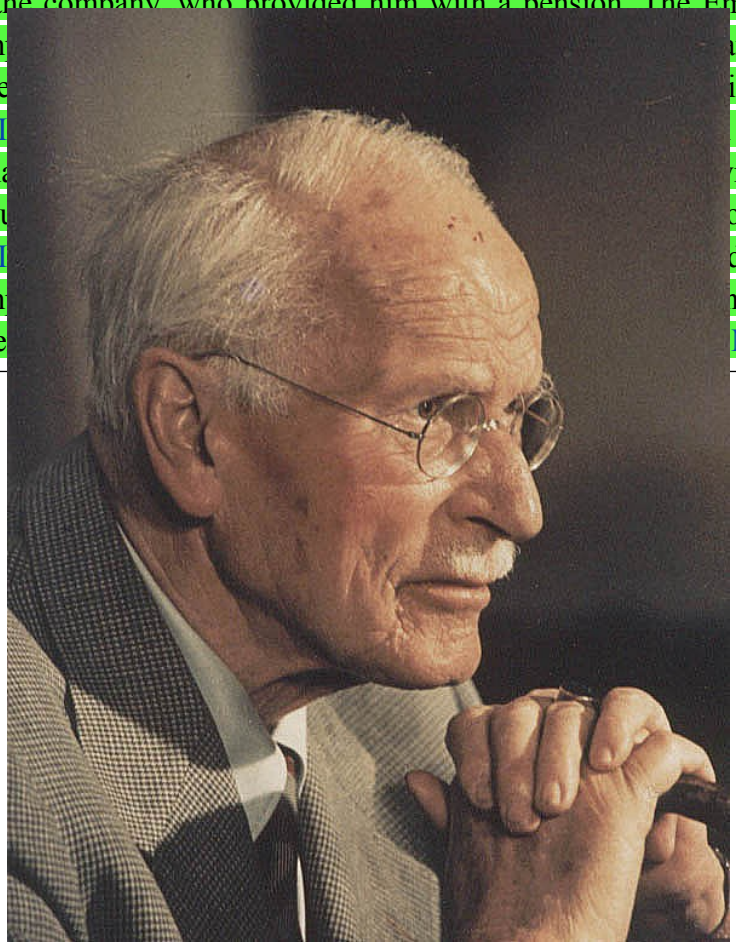
| | his death on 28 September 1837 CE. He was a nominal Emperor, as the Mughal Empire existed in name only and his authority was limited only to the walled city of Old Delhi (Shahjahanbad). Following his involvement in the Indian Rebellion of 1857, the British exiled him to Rangoon in British-controlled Burma (now in Myanmar), after convicting him on several charges.<br>Zafar's father, Akbar II, had been imprisoned by the British and he was not his father's preferred choice as his successor. One of Akbar Shah's queens, Mumtaz Begum, pressured him to declare her son, Mirza Jahangir, as his successor. However, The East India Company exiled Jahangir after he attacked their resident, in the Red Fort, paving the way for Zafar to assume the throne.<br>Bahadur Shah Zafar ruled over a Mughal Empire that had by the early nineteenth century been reduced to only the city of Delhi and the surrounding territory as far as Palam. The Maratha Empire had brought an end to the Mughal Empire in the Deccan during the 18th century and the regions of India formerly under Mughal rule had either been absorbed by the Marathas or had declared independence and become smaller kingdoms. The Marathas installed Shah Alam II in the throne in 1772 CE, under the protection of the Maratha general Mahadaji Shinde and maintained suzerainty over Mughal affairs in Delhi. The East India Company became the dominant political and military power in mid-nineteenth-century India. Outside the region controlled by the company, hundreds of kingdoms and principalities, fragmented their land. The Emperor was respected by the company, who provided him with a pension. The Emperor permitted the com ry force in it. Zafar neve ial ambition". After the I Delhi.<br>Baha ritten a number of Urdu or destroyed during the I d survive, and was com ntained was home to seve Mumin, and Zauq. |



Carl Gustav Jung.

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| **1259 AH**<br>**1843 CE** | **Wisaal Sharif Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه.**<br>**Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه Passed away on the 4th of Ramzan. His Mazaar is situated in Jhinjahna, India.**[18] |
| | **38. Hazrāt Syedna Sheikh ul Arab Wal Ajam Al Haaj Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil.**<br>**The author of Anwaar ul Arfeen, while quoting Hazrāt Maulana Mohammad Qasim,رحمة الله وَتَعَالَىٰ عليه states that a Person saw in a dream that Hazrāt Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه was wearing the Robe of the Incomparable Final Prophet of Allah, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. From this he deduced that Hazrāt Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه was Completely Adept in both the Shariat as well as Tariqat.**<br>**Hazrāt Maulana Ashraf Ali Thanvi رحمة الله وَتَعَالَىٰ عليه has noted in his book, 'Karamaat Imdadiya', quoting from the Magazine 'Sha'im Imdadiya' that Hazrāt Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه saw a dream in which he was in the presence of the Incomparable Final Prophet of Allah, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. Due to excessive Fear, he was unable to go upto him. His own venerable ancestor, Hazrāt Hafiz Billaqi رحمة الله وَتَعَالَىٰ عليه took Hazrāt Imdadullah Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه him by the hand and led him up to The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم who took his hand and placed in the hands of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه. When Hazrāt Imdadullah** |

18 Anwaar ul Ashqeen page 118.

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| | **Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه woke from his sleep, he was amazed, as he had never seen Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه before. He could not understand how he would find the whereabouts of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه as he did not even know his name. Many years passed in this bewilderment and my longings increased with each passing day.**<br>**One day Hazrāt Mohammad Qalandar Mohaddis Jallalabadi رحمة الله وَتَعَالَىٰ عليه told him that Loharu is nearby, go to Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه, mayhap you would be able to recognize him.**<br>**In excessive passion and anticipation, Hazrāt Imdadullah Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه never even put on his shoes and rushed to Loharu, when he saw Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه he instantly recognized him and threw himself at his feet. Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه lifted him up and embraced him. He said that you were convinced about the veracity of your dream.**<br>**This was the first Karamat that Hazrāt Imdadullah Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه witnessed of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه as he had not told him about his dream.** |
| 1260 – 1318 AH<br>1844 – 1900 CE | Friedrich Wilhelm Nietzsche was a German Philosopher, Cultural Critic, Composer, Poet, Writer, and Philologist whose work has exerted a profound influence on modern intellectual history. He began his career as a Classical Philologist before turning to philosophy. He became the youngest person ever to hold the Chair of Classical Philology at the University of Basel in 1869 CE at the age of 24.<br>Nietzsche's writing spans philosophical Polemics, Poetry, Cultural Criticism, and fiction while displaying a fondness for Aphorism and Irony. Prominent elements of his philosophy include his radical critique of truth in favor of Perspectivism; a genealogical critique of religion and Christian morality and related theory of master–slave morality; the aesthetic affirmation of life in response to both the "death of God" and the profound crisis of Nihilism; the notion of Apollonian and Dionysian forces; and a characterization of the human subject as the expression of competing wills, collectively understood as the will to power. He also developed influential concepts such as the *Übermensch* and the doctrine of eternal return. In his later work, he became increasingly preoccupied with the creative powers of the individual to overcome cultural and moral mores in pursuit of new values and aesthetic health. His body of work touched a wide range of topics, including art, philology, history, religion, tragedy, culture, and science, and drew inspiration from figures such as Socrates, Zoroaster, Arthur Schopenhauer, Ralph Waldo Emerson, Richard Wagner and Johann Wolfgang von Goethe. |

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| | Nietzsche claimed the death of God would eventually lead to the loss of any universal perspective on things and any coherent sense of objective truth. Nietzsche rejected the idea of objective reality, arguing that knowledge is contingent and conditional, relative to various fluid perspectives or interests. This leads to constant reassessment of rules (i.e., those of philosophy, the scientific method, etc.) according to the circumstances of individual perspectives. This view has acquired the name *Perspectivism*. |
| 1270 – 1273 AH<br>1853 – 1856 CE | The **Crimean War** was a military conflict fought from October 1853 CE to February 1856 CE in which Russia lost to an alliance made up of France, the Ottoman Empire, the United Kingdom and Sardinia. The immediate cause of the war involved the rights of Christian minorities in the Holy Land, then a part of the Ottoman Empire. The French promoted the rights of Roman Catholics, while Russia promoted those of the Eastern Orthodox Church. Longer-term causes involved the decline of the Ottoman Empire and the unwillingness of Britain and France to allow Russia to gain territory and power at the Ottoman Empire's expense. It has widely been noted that the causes, in one case involving an argument over a key, have never revealed a "greater confusion of purpose", yet they led to a war that stood out for its "notoriously incompetent international butchery".<br>While the churches worked out their differences with the Ottomans and came to an agreement, the French Emperor Napoleon III and the Russian Emperor Nicholas I refused to back down. Nicholas issued an ultimatum demanding that the Orthodox subjects of the Ottoman Empire be placed under his protection. Britain attempted to mediate and arranged a compromise that Nicholas agreed to. When the Ottomans demanded changes to the agreement, Nicholas recanted and prepared for war. In July 1853 CE, Russian troops occupied the Danubian Principalities (now part of Romania, then under Ottoman suzerainty).<br>In October 1853 CE, having obtained promises of support from France and Britain, the Ottomans declared war with Russia. Led by Omar Pasha, the Ottomans fought a strong defensive campaign and stopped the Russian advance at Silistra (in present-day Bulgaria). A separate action on the fort town of Kars in Western Armenia led to a siege, and a Turkish attempt to reinforce the garrison was destroyed by a Russian fleet at Sinop (November 1853 CE). Fearing an Ottoman collapse, the British and French fleets entered the Black Sea on 3 January 1854. They then moved north to Varna in June 1854 CE, arriving just in time for the Russians to abandon Silistra. Aside from a minor skirmish at Köstence (today Constanța), there was little for the Allies to do.<br>Frustrated by the wasted effort, and with demands for action from their citizens, the allied commanders decided to attack Russia's main naval base in the Black |

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| | Sea: Sevastopol on the Crimean Peninsula. After extended preparations, allied forces landed on the peninsula in September 1854 CE and marched their way to a point south of Sevastopol after winning the Battle of the Alma (20 September 1854 CE). The Russians counterattacked on 25 October in what became the Battle of Balaclava and were repulsed, however the British Army forces were seriously depleted as a result. A second Russian counterattack, at Inkerman (November 1854 CE), ended in stalemate. The front settled into a siege involving brutal conditions for troops on both sides. Smaller military actions took place in the Baltic (1854-1856 CE; see Åland War), the Caucasus (1853-1855), the White Sea (July–August 1854 CE), and the North Pacific (1854-1855 CE).<br>Sevastopol finally fell after eleven months following a French assault on Fort Malakoff. Isolated and facing a bleak prospect of invasion from the west if the war continued, Russia sued for peace in March 1856 CE. France and Britain welcomed this development, as the conflict was growing unpopular at home. The Treaty of Paris, signed on 30 March 1856 CE, ended the war. It forbade Russia from basing warships in the Black Sea. The Ottoman vassal states of Wallachia and Moldavia became largely independent. Christians there gained a degree of official equality, and the Orthodox Church regained control of the Christian churches in dispute.<br>The Crimean War was one of the first conflicts in which the military used modern technologies such as explosive naval shells, railways, and telegraphs. The war was one of the first to be documented extensively in written reports and in photographs. As the legend of the "Charge of the Light Brigade" demonstrates, the war quickly became a symbol of logistical, medical, and tactical failures and mismanagement. The reaction in Britain led to a demand for professionalization, most famously achieved by Florence Nightingale, who gained worldwide attention for pioneering modern nursing while treating the wounded.<br>The Crimean War marked a turning point for the Russian Empire. The war weakened the Imperial Russian Army, drained the treasury and undermined Russia's influence in Europe. Russia would take decades to recover. The humiliation forced Russia's educated elites to identify the Empire's problems and to recognize the need for fundamental reforms. They saw rapid modernization of the country as its sole way to recover the status of a European power. The war thus became a catalyst for reforms of Russia's social institutions, including the abolition of serfdom and overhauls in the justice system, in local self-Government, in education, and in military service.<br>As the Ottoman Empire steadily weakened during the 19th Century CE, Russia stood poised to take advantage by expanding south. In the 1850s (CE), the British and the French, who were allied with the Ottoman Empire, were determined not to allow this to happen. A. J. P. Taylor argues that the war resulted not from |

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| | aggression but from the interacting fears of the major players:<br>In some sense the Crimean war was predestined and had deep-seated causes. Neither Nicholas I nor Napoleon III nor the British Government could retreat in the conflict for prestige once it was launched. Nicholas needed a subservient Turkey for the sake of Russian security; Napoleon needed success for the sake of his domestic position; the British government needed an independent Turkey for the security of the Eastern Mediterranean... Mutual fear, not mutual aggression, caused the Crimean war. |
| **1271 AH 1854 CE** | **Wisaal Hazrāt Syedna Makhdoom Hakim Shah Mazhar Hussain رحمـة الله وَتَعَالَىٰ عليه. Bin Hakim Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه.**<br>**His Roza Pak (Shrine) is in Mohallah Kareem Chak, Chhapra, Bihar, India.**<br>**He Passed Away on 13 Rabi us Awwal, 1271 AH; 4 December, 1854 CE, Monday (Al Ithnayn).**<br>**Karim Chak P.O.- Chhapra P.S.- Nagar Chhapra Dist- Saran (Saarun), Bihar, India. Saran District (pronounced Saarun) is one of the thirty-seven districts of Bihar state, India. The District, part of Saran Division, is also known as Chhapra District after the headquarters of the District.** |
| | **36. Hazrāt Shah Mohammad Mahdi Al Farooqi Al Qadri رحمة الله وَتَعَالَىٰ عليه.**<br>**Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.**<br>**He was the Nephew and Son in Law of Hazrāt Makhdum Shah Mazhar Hussain رحمـة الله وَتَعَـالَىٰ عليه.[19] He was well known to be 'Sahib e Kashf O Karamat' (A Person endowed with Intuition and Lesser Miracles).** |
| **1272 AH 1855 CE** | **Birth Hazrāt Mir Syed Mohammad Ahmad Siddiq Shah, Qutb al Aqtaab, Sultan ul Sindh, Saif ul Qalaam, al Maroof Qatil Shah رحمة الله وَتَعَالَىٰ عليه.**<br>**His Blessed name was Hazrat Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه, Al Muqallab ba Hazrat Qatil, Al Maroof Saif ul Kalam, Kunyat Abul Qasim and was commonly known as Hazrat Pir Qatil Luckhnavi Sum al Ajmeri رحمة الله وَتَعَالَىٰ عليه. He was born on 14th January, 1855 CE in Lucknow, India. His respected Father's name was Hazrat Mir Syed Ya'qub Ali رحمة الله وَتَعَالَىٰ عليه descended from Ala Hazrat Qazi Syed Ali Hamdani Mashadi رحمـة الله وَتَعَـالَىٰ عليه who came to India to spread the message of Islam along with Hazrat Syedna Miraan Syed Hussain Jung Sawar رحمـة الله وَتَعَـالَىٰ عليه and stayed in Taragarh, Ajmer Sharif. He was descended from the Fatimi Syeds through Hazrat Ismail رحمة الله وَتَعَالَىٰ عليه, Son of Hazrat Imam Jafar Sadiq رحمة الله وَتَعَالَىٰ عليه. He received his early religious education at home and then** |

19 Tazkira tul Ikram, Syed Ali Hussain Danapuri.

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| | **from Ajmer Sharif.** |
| 1272 – 1369 AH<br>1856 – 1950 CE | George Bernard Shaw known at his insistence simply as Bernard Shaw, was an Irish playwright, critic, Polemicist and political activist. His influence on Western Theater, culture and politics extended from the 1880s (CE) to his death and beyond. He wrote more than sixty plays, including major works such as *Man and Superman* (1902 CE), *Pygmalion* (1912 CE) and *Saint Joan* (1923 CE). With a range incorporating both contemporary satire and historical allegory, Shaw became the leading dramatist of his generation, and in 1925 CE was awarded the Nobel Prize in Literature. |
| 1272 – 1358 AH<br>1856 – 1939 CE | **Sigmund Freud** born **Sigismund Schlomo Freud** was an Austrian Neurologist and the founder of Psychoanalysis, a clinical method for treating Psychopathology through dialogue between a patient and a Psychoanalyst.<br>Freud was born to Galician Jewish parents in the Moravian town of Freiberg, in the Austrian Empire. He qualified as a Doctor of medicine in 1881 CE at the University of Vienna. Upon completing his habilitation in 1885 CE, he was appointed a Docent in Neuropathology and became an Affiliated Professor in 1902 CE. Freud lived and worked in Vienna, having set up his clinical practice there in 1886 CE. In 1938 CE, Freud left Austria to escape Nazi persecution. He died in exile in the United Kingdom in 1939 CE.<br>In founding Psychoanalysis, Freud developed therapeutic techniques such as the use of free association and discovered transference, establishing its central role in the analytic process. Freud's redefinition of sexuality to include its infantile forms led him to formulate the Oedipus complex as the central tenet of Psychoanalytical theory. His analysis of dreams as wish-fulfillments provided him with models for the clinical analysis of symptom formation and the underlying mechanisms of repression. On this basis, Freud elaborated his theory of the unconscious and went on to develop a model of psychic structure comprising id, ego and super-ego. Freud postulated the existence of libido, sexualized energy with which mental processes and structures are invested and which generates erotic attachments, and a death drive, the source of compulsive repetition, hate, aggression, and neurotic guilt. In his later works, Freud developed a wide-ranging interpretation and critique of religion and culture.<br>Though in overall decline as a diagnostic and clinical practice, psychoanalysis remains influential within Psychology, Psychiatry, and Psychotherapy, and across the humanities. It thus continues to generate extensive and highly contested debate concerning its therapeutic efficacy, its scientific status, and whether it advances or hinders the feminist cause. Nonetheless, Freud's work has suffused contemporary Western thought and popular culture. W. H. Auden's 1940 CE poetic tribute to Freud describes him as having created "a whole climate of |

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| | opinion / under whom we conduct our different lives. |

The **id, ego, and super-ego** are a set of three concepts in Psychoanalytic theory describing distinct, interacting agents in the Psychic apparatus (defined in Sigmund Freud's structural model of the Psyche). The three agents are theoretical constructs that describe the activities and interactions of the mental life of a person. In the ego Psychology model of the psyche, the **id** is the set of uncoordinated instinctual desires; the **super-ego** plays the critical and moralizing role; and the **ego** is the organized, realistic agent that mediates, between the instinctual desires of the id and the critical super-ego; Freud explained that:

> The functional importance of the ego is manifested in the fact that, normally, control over the approaches to motility devolves upon it. Thus, in its relation to the id, [the ego] is like a man on horseback, who has to hold in check the superior strength of the horse; with this difference, that the rider tries to do so with his own strength, while the ego uses borrowed forces. The analogy may be carried a little further. Often, a rider, if he is not to be parted from his horse, is obliged to guide [the horse] where it wants to go; so, in the same way, the ego is in the habit of transforming the id's will into action, as if it were its own.

The existence of the super-ego is observable in how people can view themselves as guilty and bad, shameful and weak, and feel compelled to do certain things. In *The Ego and the Id* (1923 CE), Freud presents "the general character of harshness and cruelty exhibited by the [ego] ideal — its dictatorial *Thou shalt*; thus, in the psychology of the ego, Freud hypothesized different levels of ego ideal or superego development with greater ideals:

> . . . nor must it be forgotten that a child has a different estimate of his parents at different periods of his life. At the time at which the Oedipus complex gives place to the super-ego they are something quite magnificent; but later, they lose much of this. Identifications then come about with these later parents as well, and indeed they regularly make important contributions to the formation of character; but in that case they only affect the ego, they no longer influence the super-ego, which has been determined by the earliest parental images.
>
> — *New Introductory Lectures on Psychoanalysis*, p. 64.

The earlier in the child's development, the greater the estimate of parental power; thus, when the child is in rivalry with the parental imago, the child then feels the dictatorial *Thou shalt*, which is the manifest power that the imago represents on four levels: (i) the auto-erotic, (ii) the narcissistic, (iii) the anal, and (iv) the phallic. Those different levels of mental development, and their relations to parental imagos, correspond to specific id forms of aggression and affection; thus aggressive and destructive desires animate the myths in the fantasies and repressions of patients, in all cultures. In response to the unstructured ambiguity and conflicting uses of the term "the unconscious mind", Freud introduced the structured model of ego psychology (id, ego, super-ego) in the essay *Beyond the Pleasure Principle* (1920 CE) and elaborated, refined, and made that model formal in the essay *The Ego and the Id*.

**Id.**

The Id is the instinctual component of personality that is present at birth, and is the source of bodily needs and wants, emotional impulses and desires, especially aggression and the libido (sex drive). The

id acts according to the pleasure principle — the psychic force oriented to immediate gratification of impulse and desire — defined by the avoidance of pain. Freud said that the Id is unconscious, by definition:

> It is the dark, inaccessible part of our personality, what little we know of it we have learned from our study of the dreamwork, and, of course, the construction of neurotic symptoms and most of that is of a negative character, and can be described only as a contrast to the ego. We approach the id with analogies: we call it a chaos, a cauldron full of seething excitations. . . . It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle.

In the id:

> contrary impulses exist side by side, without canceling each other. . . . There is nothing in the id that could be compared with negation . . . nothing in the id which corresponds to the idea of time.

Developmentally, the id precedes the ego; the psychic apparatus begins, at birth, as an undifferentiated id, part of which then develops into a structured ego. While "id" is in search of pleasure, "ego" emphasizes the principle of reality. Thus the id:

> contains everything that is inherited, that is present at birth, is laid down in the constitution — above all, therefore, the instincts, which originate from the somatic organization, and which find a first psychical expression here (in the id) in forms unknown to us.

The mind of a newborn child is regarded as completely "id-ridden", in the sense that it is a mass of instinctive drives and impulses, and needs immediate satisfaction. The "id" moves on to what organism needs. Example is reduction of tension which is experienced.

The id "knows no judgments of value: no good and evil, no morality. ...Instinctual Cathexes seeking discharge—that, in our view, is all there is in the id." It is regarded as "the great reservoir of libido", the instinctive drive to create—the life instincts that are crucial to pleasurable survival. Alongside the life instincts came the death instincts—the death drive which Freud articulated relatively late in his career in "the hypothesis of a *death instinct*, the task of which is to lead organic life back into the inanimate state." For Freud, "the death instinct would thus seem to express itself—though probably only in part—as an *instinct of destruction* directed against the external world and other organisms" through aggression. Freud considered that "the id, the whole person...originally includes all the instinctual impulses...the destructive instinct as well", as Eros or the life instincts.

**Ego.**

The ego (Latin for "I", German: *Ich*) acts according to the reality principle; i.e., it seeks to please the id's drive in realistic ways that, in the long term, bring benefit, rather than grief. At the same time, Freud concedes that as the ego "attempts to mediate between id and reality, it is often obliged to cloak the [unconscious] commands of the id with its own preconscious rationalizations, to conceal the id's conflicts with reality, to profess...to be taking notice of reality even when the id has remained rigid and unyielding. "The reality principle that operates the ego is a regulating mechanism that enables the individual to delay gratifying immediate needs and function effectively in the real world. An example

would be to resist the urge to grab other people's belongings, but instead to purchase those items.

The ego is the organized part of the personality structure that includes defensive, perceptual, intellectual-cognitive, and executive functions. Conscious awareness resides in the ego, although not all of the operations of the ego are conscious. Originally, Freud used the word ego to mean a sense of self, but later revised it to mean a set of psychic functions such as judgment, tolerance, reality testing, control, planning, defense, synthesis of information, intellectual functioning, and memory. The ego separates out what is real. It helps us to organize our thoughts and make sense of them and the world around us. "The ego is that part of the id which has been modified by the direct influence of the external world. ...The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions...in its relation to the id it is like a tug of war, which the ego has to hold in check the id to not let it loose; with the difference, that the teams fought against one other in equality, while the ego was against the much stronger 'id'. "Still worse, "it serves three severe masters...the external world, the super-ego and the id. "Its task is to find a balance between primitive drives and reality while satisfying the id and super-ego. Its main concern is with the individual's safety and allows some of the id's desires to be expressed, but only when consequences of these actions are marginal. "Thus the ego, driven by the id, confined by the super-ego, repulsed by reality, struggles...[in] bringing about harmony among the forces and influences working in and upon it," and readily "breaks out in anxiety—realistic anxiety regarding the external world, moral anxiety regarding the super-ego, and neurotic anxiety regarding the strength of the passions in the id." It has to do its best to suit all three, thus is constantly feeling hemmed by the danger of causing discontent on two other sides. It is said, however, that the ego seems to be more loyal to the id, preferring to gloss over the finer details of reality to minimize conflicts while pretending to have a regard for reality. But the super-ego is constantly watching every one of the ego's moves and punishes it with feelings of guilt, anxiety, and inferiority.

To overcome this the ego employs defense mechanisms. The defense mechanisms are not done so directly or consciously. They lessen the tension by covering up our impulses that are threatening. Ego defense mechanisms are often used by the ego when id behavior conflicts with reality and either society's morals, norms, and taboos or the individual's expectations as a result of the internalization of these morals, norms, and their taboos.

Denial, displacement, intellectualisation, fantasy, compensation, projection, rationalization, reaction formation, regression, repression, and sublimation were the defense mechanisms Freud identified. However, his daughter Anna Freud clarified and identified the concepts of undoing, suppression, dissociation, idealization, identification, introjection, inversion, somatisation, splitting, and substitution.

**The Structural and Topographical Models of Mind.**

The ego is depicted to be half in the consciousness, while a quarter is in the preconscious and the other quarter lies in the unconscious.

In modern English, ego has many meanings. It could mean one's self-esteem; an inflated sense of self-worth; the conscious-thinking self; or in philosophical terms, one's self. Ego development is known as the development of multiple processes, cognitive function, defenses, and interpersonal skills or to early

adolescence when ego processes are emerged.

**Super-ego.**

The super-ego (German: *Über-Ich*) reflects the internalization of cultural rules, mainly taught by parents applying their guidance and influence. Freud developed his concept of the super-ego from an earlier combination of the ego ideal and the "special psychical agency which performs the task of seeing that narcissistic satisfaction from the ego ideal is ensured...what we call our 'conscience'." For him "the installation of the super-ego can be described as a successful instance of identification with the parental agency," while as development proceeds "the super-ego also takes on the influence of those who have stepped into the place of parents — educators, teachers, people chosen as ideal models".

> Thus a child's super-ego is in fact constructed on the model not of its parents but of its parents' super-ego; the contents which fill it are the same and it becomes the vehicle of tradition and of all the time-resisting judgments of value which have propagated themselves in this manner from generation to generation.

The super-ego aims for perfection. It forms the organized part of the personality structure, mainly but not entirely unconscious, that includes the individual's ego ideals, spiritual goals, and the psychic agency (commonly called "conscience") that criticizes and prohibits their drives, fantasies, feelings, and actions. "The Super-ego can be thought of as a type of conscience that punishes misbehavior with feelings of guilt. For example, for having extra-marital affairs. "Taken in this sense, the super-ego is the precedent for the conceptualization of the inner critic as it appears in contemporary therapies such as IFS.

The super-ego works in contradiction to the id. The super-ego strives to act in a socially appropriate manner, whereas the id just wants instant self-gratification. The super-ego controls our sense of right and wrong and guilt. It helps us fit into society by getting us to act in socially acceptable ways.

The super-ego's demands often oppose the id's, so the ego sometimes has a hard time in reconciling the two.

Freud's theory implies that the super-ego is a symbolic internalization of the father figure and cultural regulations. The super-ego tends to stand in opposition to the desires of the id because of their conflicting objectives, and its aggressiveness towards the ego. The super-ego acts as the conscience, maintaining our sense of morality and proscription from taboos. The super-ego and the ego are the product of two key factors: the state of helplessness of the child and the Oedipus complex. Its formation takes place during the dissolution of the Oedipus complex and is formed by an identification with and internalization of the father figure after the little boy cannot successfully hold the mother as a love-object out of fear of castration. Freud described the super-ego and its relationship to the father figure and Oedipus complex thus:

> The super-ego retains the character of the father, while the more powerful the Oedipus complex was and the more rapidly it succumbed to repression (under the influence of authority, religious teaching, schooling and reading), the stricter will be the domination of the super-ego over the ego later on—in the form of conscience or perhaps of an unconscious sense of guilt.

The concept of super-ego and the Oedipus complex is subject to criticism for its perceived sexism.

Women, who are considered to be already castrated, do not identify with the father, and therefore, for Freud, "their super-ego is never so inexorable, so impersonal, so independent of its emotional origins as we require it to be in men...they are often more influenced in their judgments by feelings of affection or hostility. "However, Freud went on to modify his position to the effect "that the majority of men are also far behind the masculine ideal and that all human individuals, as a result of their human identity, combine in themselves both masculine and feminine characteristics, otherwise known as human characteristics."

**Advantages of the structural model.**

Freud's earlier, topographical model of the mind had divided the mind into the three elements of conscious, preconscious, and unconscious. The conscious contains events that we are aware of, preconscious is events that are in the process of becoming conscious, and unconscious include events that we are not aware of. At its heart was "the dialectic of unconscious traumatic memory versus consciousness...which soon became a conflict between System Ucs versus System Cs. "With what Freud called the "disagreeable discovery that on the one hand (super-)ego and conscious and on the other hand repressed and unconscious are far from coinciding, "Freud took the step in the structural model to "no longer use the term 'unconscious' in the systematic sense," and to rename "the mental region that is foreign to the ego...[and] in future call it the 'id'. "The partition of the psyche defined in the structural model is thus one that cuts across the topographical model's partition of "conscious vs. unconscious".

"The new terminology which he introduced has a highly clarifying effect and so made further clinical advances possible. "Its value lies in the increased degree of precision and diversification made possible: Although the id is unconscious by definition, the ego and the super-ego are both partly conscious and partly unconscious. What is more, with this new model Freud achieved a more systematic classification of mental disorder than had been available previously:

> Transference neuroses correspond to a conflict between the ego and the id; narcissistic neuroses, to a conflict between the ego and the superego; and Psychoses, to one between the ego and the external world.

It is important to realize however, that "the three newly presented entities, the id, the ego and the superego, all had lengthy past histories (two of them under other names)"—the id as the systematic unconscious, the super-ego as conscience/ ego ideal. Equally, Freud never abandoned the topographical division of conscious, preconscious, and unconscious, though as he noted ruefully "the three qualities of consciousness and the three provinces of the mental apparatus do not fall together into three peaceful couples...we had no right to expect any such smooth arrangement."

The iceberg metaphor is a commonly used visual metaphor when attempting to relate the ego, id and superego with the conscious and unconscious mind. In the iceberg metaphor the entire id and part of both the superego and the ego would be submerged in the underwater portion representing the unconscious mind. The remaining portions of the ego and superego would be displayed above water in the conscious mind area.

**Translation.**

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| The terms "id", "ego", and "super-ego" are not Freud's own. They are latinizations by his translator James Strachey. Freud himself wrote of "*das Es*", "*das Ich*", and "*das Über-Ich*"—respectively, "the It", "the I", and "the Over-I" (or "I above"); thus to the German reader, Freud's original terms are more or less self-explanatory. Freud borrowed the term "*das Es*" from Georg Groddeck, a German physician to whose unconventional ideas Freud was much attracted (Groddeck's translators render the term in English as "the It"). The word *ego* is taken directly from Latin, where it is the nominative of the first person singular personal pronoun and is translated as "I myself" to express emphasis. Figures like Bruno Bettelheim have criticized the way "the English translations impeded students' efforts to gain a true understanding of Freud" by substituting the formalized language of the elaborated code for the quotidian immediacy of Freud's own language. | |
| 1275 AH<br>1859 CE | Chechnya is formally annexed by Russia. |
| 1276 -`279 AH<br>1860 – 1864 CE | The **Circassians** (Turkish: *Çerkesler*), also known by their endonym **Adyghe** (Turkish: *Adige*), are a Northwest Caucasian ethnic group native to Circassia, most of whom were exiled to Turkey and the Middle East (where most of them live today) during the Circassian genocide in the aftermath of the Russo-Circassian War. The Circassians used to speak the Circassian languages, with two main dialects and numerous sub-dialects, but the Circassian language has been forgotten over the years and today only 20% of Circassians can speak their language, while most Circassians speak Turkish, Russian, English, Arabic and Hebrew. The overwhelming majority of Circassians are Muslim.<br>The term "Circassian" includes the twelve historic Adyghe tribes of Circassia (three democratic and nine aristocratic); Abdzakh, Besleney, Bzhedugh, Hatuqwai, Qabardey, Mamkhegh, Natukhaj, Shapsugh, Chemguy, Ubykh, Yegeruqwai and Zhaney, each star on the Circassian flag representing one tribe.<br>Historical Circassia has been divided by Soviet and Russian administrations into the modern-day republics of Adygea, Kabardino-Balkaria, Karachay-Cherkessia and Krasnodar Krai, as well as southwestern parts of Stavropol Krai and Rostov Oblast. Accordingly, Circassians or Adyghe have also been designated as the following: *Adygeans* in Adygea, *Kabardians* in Kabardino-Balkaria, *Cherkess* in Karachay-Cherkessia, and *Shapsug* in Krasnodar Krai, although all four are essentially the same people. Today, about 800,000 Circassians remain in historical Circassia while 4,500,000 live in exile.<br>The Unrepresented Nations and Peoples Organization estimated in the early 1990s (CE) that there are as many as 3.7 million "ethnic Circassian" diaspora (in over 50 countries) outside the titular Circassian republics (meaning that only one in seven "ethnic Circassians" lives in their homeland), and that, of these 3.7 million, more than 2 million live in Turkey, 300,000 in the Levant (mostly in modern-day Jordan and Syria) as well as Iraq. An additional 50,000 live in Western |

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| | Europe and the United States of America.<br>Soviet Policy.<br>Despite a common self-designation and a common Russian name, Soviet authorities applied four designations to Circassians remaining in the historic lands of Circassia:<br>Kabardian, Circassians of Kabardino-Balkaria (Circassians speaking the Kabardian language, one of two indigenous peoples of the republic.<br>Cherkess, Circassians of Karachay-Cherkessia (Circassians speaking the Cherkess, i.e. Circassian, language one of two indigenous peoples of the republic who are mostly Besleney Kabardians. The name "Cherkess" is the Russian form of "Circassian" and was used for all Circassians before Soviet times.<br>Adyghe or Adygeans, the indigenous population of the Kuban including Adygea and Krasnodar Krai.<br>Shapsug, the indigenous historical inhabitants of Shapsugia. They live in the Tuapse District and the Lazarevsky City District (formerly the Shapsugsky National District) of Sochi, both in Krasnodar Krai and in Adygea.<br>In the 17th Century CE, under the influence of the Crimean Tatars and of the Ottoman Empire, large numbers of Circassians converted to Islam from Christianity.<br>In 1708 CE, Circassians paid tribute to the Ottoman sultan in order to prevent Tatar raids, but the sultan did not fulfill the obligation and the Tatars raided all the way to the center of Circassia, robbing everything they could. For this reason, Kabardian Circassians announced that they would never pay tribute to the Crimean Khan and the Ottoman Sultan again. The Ottomans sent their army of at least 20,000 men to Kabardia under the leadership of the Crimean khan Kaplan-Girey to conquer the Circassians and ordered him collect the tribute. The Ottomans expected an easy victory against the Kabardinians, but the Circassians won because of the strategy set up by the Kazaniko Jabagh.<br>The Crimean army was destroyed in one night on 17 September 1708 CE. The Crimean Khan Kaplan-Giray barely managed to save his life, and was humiliated, all the way to his shoes taken, leaving his brother, son, field tools, tents and personal belongings. In 2013 CE, the Institute of Russian History of the Russian Academy of Sciences recognized that the Battle of Kinzhal Mountain with the paramount importance in the national history of Circassians, Balkarians and Ossetians.<br>• Circassian Genocide.<br>In 1714 CE, Peter I established a plan to occupy the Caucasus. Although he was unable to implement this plan, he laid the political and ideological foundation for the occupation to take place. Catherine II started putting this plan into action. The |

Russian army was deployed on the banks of the Terek River.

The Russian military tried to impose authority by building a series of forts, but these forts in turn became the new targets of raids and indeed sometimes the highlanders actually captured and held the forts. Under Yermolov, the Russian military began using a strategy of disproportionate retribution for raids. Russian troops retaliated by destroying villages where resistance fighters were thought to hide, as well as employing assassinations, kidnappings and the execution of whole families. Because the resistance was relying on sympathetic villages for food, the Russian military also systematically destroyed crops and livestock and killed Circassian civilians. Circassians responded by creating a tribal federation encompassing all tribes of the area. In 1840 CE Karl Friedrich Neumann estimated the Circassian casualties at around one and a half million. Some sources state that hundreds of thousands of others died during the exodus. Several historians use the phrase "Circassian massacres" for the consequences of Russian actions in the region.

> "In a series of sweeping military campaigns lasting from 1860 CE to 1864 CE... the northwest Caucasus and the Black Sea coast were virtually emptied of Muslim villagers. Columns of the displaced were marched either to the Kuban [River] plains or toward the coast for transport to the Ottoman Empire... One after another, entire Circassian tribal groups were dispersed, resettled, or killed en masse"

Circassians established an assembly called "Great Freedom Assembly" in the Capital City of Shashe (Sochi) on June 25, 1861 CE. Haji Qerandiqo Berzedj was appointed as the head of the assembly. This assembly asked for help from Europe, arguing that they would be forced into exile soon. However, before the result was achieved, Russian General Kolyobakin invaded Sochi and destroyed the parliament and no country opposed this.

In May 1864 CE, a final battle took place between the Circassian army of 20,000 Circassian horsemen and a fully equipped Russian army of 100,000 men. Circassian warriors attacked the Russian army and tried to break through the line, but most were shot down by Russian artillery and infantry. The remaining fighters continued to fight as militants and were soon defeated. All 20,000 Circassian horsemen died in the war. The Russian army began celebrating victory on the corpses of Circassian soldiers, and so May 21, 1864, was officially the end of the war. The place where this war took place is known today as Krasnaya Polyana. "Krasnaya Polyana" means red meadow. It takes its name from the Circassian blood flowing from the hill into the river. The river ran red for weeks after the war.

The proposal to deport the Circassians was ratified by the Russian government, and a flood of refugee movements began as Russian troops advanced in their final

campaign. Circassians prepared to resist and hold their last stand against Russian military advances and troops. With the refusal to surrender, Circassian civilians were targeted one by one by the Russian military with thousands massacred and the Russians started to raid and burn Circassian villages, destroy the fields to make it impossible to return, cut trees down and drive the people towards the Black Sea coast. It has been recorded that Russian soldiers used various methods such as tearing the belly of pregnant women and removing the baby inside to entertain themselves. Some Russian generals, such as Grigory Zass, argued that the killing of the Circassians and their use in scientific experiments should be allowed.

Although it is not known exactly how many people are affected, researchers have suggested that at least 75%, 90%, 94%, or 95% - 97% of the ethnic Circassian population are affected. Considering these rates, calculations including those taking into account the Russian government's own archival figures, have estimated a loss 600,000-1,500,000. Ivan Drozdov, a Russian officer who witnessed the scene at Qbaada in May 1864 CE as the other Russians were celebrating their victory remarked:

> "On the road, our eyes were met with a staggering image: corpses of women, children, elderly persons, torn to pieces and half-eaten by dogs; deportees emaciated by hunger and disease, almost too weak to move their legs, collapsing from exhaustion and becoming prey to dogs while still alive."
>
> — Drozdov, Ivan. "Posledniaia Bor'ba s Gortsami na Zapadnom Kavkaze". Pages 456-457.

The Ottoman Empire regarded the Adyghe warriors as courageous and well-experienced. It encouraged them to settle in various near-border settlements of the Ottoman Empire in order to strengthen the empire's borders.

According to Walter Richmond,

> "Circassia was a small independent Nation on the Northeastern shore of the Black Sea. For no reason other than ethnic hatred, over the course of hundreds of raids the Russians drove the Circassians from their homeland and deported them to the Ottoman Empire. At least 600,000 people lost their lives to massacre, starvation, and the elements while hundreds of thousands more were forced to leave their homeland. By 1864 CE, three-fourths of the population was annihilated, and the Circassians had become one of the first stateless peoples in modern history".

As of 2020, Georgia was the only country to classify the events as genocide, while Russia actively denies the Circassian Genocide, and classifies the events as a

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| | simple migration of "undeveloped barbaric peoples".<br>• Post-exile period.<br>The actions of the Russian military in acquiring Circassian land through expulsion and massacres have given rise to a movement among descendants of the expelled ethnicities for international recognition of the perpetration of genocide. On 20 May 2011 CE the Georgian parliament voted in a 95 to 0 declaration that Russia had committed Genocide when it engaged in massacres against Circassians in the 19th Century CE. |
| 1277 AH<br>1861 CE | The **Emancipation Reform of 1861 CE in Russia**, also known as the **Emancipation Edict** of Russia, (*Krestyanskaya reforma 1861 CE goda* – "Peasants' Reform of 1861" CE) was the first and most important of the liberal reforms passed during the reign (1855–1881 CE) of Emperor Alexander II of Russia. The reform effectively abolished serfdom throughout the Russian Empire.<br>The 1861 CE Emancipation Manifesto proclaimed the emancipation of the serfs on private estates and of the domestic (household) serfs. By this edict more than 23 million people received their liberty. Serfs gained the full rights of free citizens, including rights to marry without having to gain consent, to own property and to own a business. The Manifesto prescribed that peasants would be able to buy the land from the landlords. Household serfs were the least affected: they gained only their freedom and no land.<br>The serfs were emancipated in 1861 CE, following a speech given by Tsar Alexander II on 30 March 1856 CE. In Georgia, the emancipation took place later, in 1864, and on much better terms for the nobles than in Russia. State-owned serfs (those living on and working Imperial lands) were emancipated in 1866 CE. |
| 1279 – 1371 AH<br>1863 – 1952 CE | **Jorge Agustín Nicolás Ruiz de Santayana y Borrás**, known in English as **George Santayana** was a philosopher, essayist, poet, and novelist. Originally from Spain, Santayana was raised and educated in the US from the age of eight and identified himself as an American, although he always retained a valid Spanish passport. At the age of 48, Santayana left his position at Harvard and returned to Europe permanently.<br>Santayana is popularly known for aphorisms, such as "Those who cannot remember the past are condemned to repeat it", "Only the dead have seen the end of war", and the definition of beauty as "pleasure objectified". Although an atheist, he treasured the Spanish Catholic values, practices, and worldview in which he was raised. Santayana was a broad-ranging cultural critic spanning many disciplines. He was profoundly influenced by Spinoza's life and thought; and, in many respects, was a devoted Spinozist. |

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| 1282 AH<br>1865 CE | 39,000 Chechens are exiled to Turkey by Tsarist authorities. |
| **1284 AH 1867 CE** | **Birth Hazrāt Mohammad Nabi Raza Khan al Muqallab ba Asad e Jehangiri Al Maroof Huzur Dada Mian رحمة الله وَتَعَالٰى عليه.**<br>**Hazrāt Mohammad Nabi Reżā Khan رحمة الله وَتَعَالٰى عليه was born on Monday the 25th of Rabi ul Awwal 1284 AH at Bhainsori Sharif, PO Railway Station, District Rampur, India. When the Yusafzai Tribe migrated to Peshawar, they settled around Nawa Killay and Sheikh Janaan.**<br>**Of them Nawab Mustafa Khan settled in Mustafa Abad, Rampur and many of his tribesmen migrated to Rampur. Abdullah Khan Sahib and Syed Khan Sahib settled in Bhainsuri. Hazrāt Maulvi Mohammad Hassan Reżā Khan رحمة الله وَتَعَالٰى عليه himself Ahl e Sillsila (Pledged in a Sufi Sillsila) and was a Notable of Bhainsuri Rampur. He was a Landowner and extremely generous to all. His Father, Hazrāt's Grandfather, was Hazrāt Haji Alif Khan Sahib رحمة الله وَتَعَالٰى عليه a fully accredited Sheikh and had the Robe of Permission from his Pir O Murshid, Hazrāt Shahnawaz Khan Sahib رحمة الله وَتَعَالٰى عليه , whose Shrine is located in Mauza Gogai, Tehsil Mir Ganj, District Barayli, India. Haji Alif Khan Sahib was the Grandson of Abdullah Khan Sahib.**<br>**His Honorable Mother who herself was very religious and fully practicing Muslim says that when Hazrāt was born (due to his holy personality) there was increase of benefits in many things. Our whole house was glowing with his glorious being and three signs of 'Wilayat' (Sainthood: Friendship with Allah سُبْحَانَهُ وَتَعَالٰى) and holiness were noticed since his birth. He always stayed away (hated) from childhood games and fun. At the age of 4 years and 4 months Hazrāt's Bismillah ceremony (starting to learn to read Holy Qurʾān Sharif) was performed and when a few years he gained expertise in the eastern (Islamic studies) and Western (school studies) education.** |
| 1287 – 1342 AH<br>1870 – 1924 CE | Muslim immigrants from the Arab world voluntarily come to the United States until the Asian Exclusion Act is passed in 1924. |
| **1287AH 1870 CE** | **Wisaal Hazrāt Shah Mohammad Mahdi Al Farooqi Al Qadri رحمة الله وَتَعَالٰى عليه.**<br>**His Shrine is in Mohallah Kareem Chak, Chhapra, Bihar, India.**<br>**He Passed Away on 6 Jamadi ul Awwal 1287AH; August 4, 1870 CE, Thursday (Al Khamees).** |
| | **37. Hazrāt Syedna Shah Imdad Ali Bhagalpuri رحمة الله وَتَعَالٰى عليه.**<br>**Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.**<br>**His ancestors had distinguished themselves for political and religious wisdom** |

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| | **and had rendered important services to the Mughal and British Rulers of India. His eleventh forefather, Hazrāt Syed Wajihuddin رحمة الله وَتَعَالَىٰ عليه , came to India in 1468 CE and later settled in Bihar complying with the request of Naseeb Shah, the ruler of Bengal. He had a Spiritual standing and Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه also had many religious disciples, was considered 'Pir' over greater parts of Bengal, Bihar and what is now known as U. P. The family history of Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه claims that the paternal pedigree of him reached The Holy Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم by 33 steps through Hazrāt Syed Ahmad Wali رحمة الله وَتَعَالَىٰ عليه of Turkestan who was universally acknowledged as a ruler and a Spiritual leader of Turkestan. His maternal pedigree reached the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم by 31 steps through Mehboob e Subhani, Qutb e Rabbani Hazrāt Syed Muhiyuddin Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه of Baghdad.** |
| 1288 – 1340 AH<br>1871 – 1922 CE | Valentin Louis Georges Eugène Marcel Proust was a French novelist, critic, and essayist who wrote the monumental novel *À la recherche du temps perdu* (*In Search of Lost Time*; earlier rendered as *Remembrance of Things Past*), published in seven parts between 1913 CE and 1927 CE. He is considered by critics and writers to be one of the most influential authors of the 20th Century. |
| 1292 – 1374 AH<br>1875 – 1955 CE | **Paul Thomas Mann** was a German novelist, short story writer, social critic, philanthropist, essayist, and the 1929 CE Nobel Prize in Literature laureate. His highly symbolic and ironic epic novels and novellas are noted for their insight into the psychology of the artist and the intellectual. His analysis and critique of the European and German soul used modernized versions of German and Biblical stories, as well as the ideas of Johann Wolfgang von Goethe, Friedrich Nietzsche, and Arthur Schopenhauer.<br>Mann was a member of the Hanseatic Mann family and portrayed his family and class in his first novel, *Buddenbrooks*. His older brother was the radical writer Heinrich Mann and three of Mann's six children, Erika Mann, Klaus Mann and Golo Mann, also became significant German writers. When Adolf Hitler came to power in 1933, Mann fled to Switzerland. When World War II broke out in 1939, he moved to the United States, then returned to Switzerland in 1952. Mann is one of the best-known exponents of the so-called *Exilliteratur*, German literature written in exile by those who opposed the Hitler regime. |
| 1292 AH<br>1875 CE | In Bosnia, Local Muslim Lndlords repressed their sharecropping R*e'aya* harshly causing a revolt to break out in 1875 CE, after a particularly bad harvest. Serbia, looking for an opportunity to expand its territory in the area and using the pretext of defending the Orthodox Church, joined Montenegro in declaring war on the Ottoman Empire; Russia entered the conflict in 1877 CE. Following the defeat of the Turks, the Treaty of San Stefano (March 1878 CE) proposed a radical |

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| | redrawing of frontiers in the Balkans, including the creation of a large Bulgarian State extending Westward to Lake Ohrid. This solution was unacceptable to the other great powers, and a revision was undertaken four months later at the Congress of Berlin. The new Treaty of Berlin reduced the territory of the Bulgarian State but allotted additional territory to both Serbia and Montenegro. It also placed Bosnia and Herzegovina under Austrian occupation and permitted Austrian Garrisons in the Sandžak (Sanjak) of Novi Pazar, a strip of land that separated Serbia from Montenegro and through which the Austrians hoped eventually to build a strategically and economically important railway to Constantinople.<br>The Austrian protectorate made some significant changes in Bosnia, especially in the rapid expansion of road and rail communications linked to areas where minerals and forests were being exploited. The administration attempted to buttress its position by accommodating the Muslim landlords, whose sharecropping regime burdened the Serb plurality in particular. Within the Habsburg lands North of the Sava and Danube, political change also redefined the situation of the Serb diaspora. The Ausgleich of 1867 CE, establishing the Dual Monarchy of Austria-Hungary, tied Dalmatia to Vienna while subordinating civil Croatia and Slavonia to Budapest. In the latter regions Croats were exposed to a regime of Magyarization, which in turn stimulated Croat Nationalism. The old Military Frontier, with its large Serb population, was abolished in 1881 CE, bringing the Serbs into an expanded civil Croatia. In an attempt to consolidate their own power, the Magyars were not above playing the two South Slav groups off against each other, thus provoking for the first time a significant Croat-Serb hostility.<br>To the east, Serbs had been rewarded for their participation in an army that quelled a Magyar rebellion in 1848–49 CE by the creation of a semiautonomous Vojvodina (“Duchy”). This included part of the former Banat of Temesvár, most of Bačka (between the Danube and Tisa rivers), and a small part of Baranja (between the Danube and Drava rivers)—all of which had long been integral parts of the Hungarian Kingdom. Even during the time of Ottoman occupation, the region had begun to receive Serb migrants, and their numbers had increased significantly after the Ottomans were forced back across the Danube. Also, Austrian authorities had attracted ethnic German peasant settlers from the Rhineland and Upper Austria, adding further to the ethnic mix. The Ausgleich eradicated the autonomous status of the Vojvodina and exposed Serbs also to the full force of Magyar attempts at assimilation. Extensive land reclamation and railway construction brought in Hungarian colonists, entrepreneurs, technicians, and officials. Stimulated by improved communications, large estates underwent rapid commercialization. Agricultural |

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| | wage labor replaced the traditional peasantry, so that socially and economically the Region acquired much of its modern character. Indeed, during the last quarter of the 19th Century CE, the Vojvodina became known as the “breadbasket of the Empire.”<br>In Bosnia and Herzegovina, in Croatia, and in the Vojvodina the political position of the Serb population was increasingly foregrounded in such a way as to highlight the potential or actual clash of interests between Serbs and other local groups or between the new Serbian state and the Dual Monarchy. In Serbia itself, political life went through a period of acute disorder following the Bosnian uprising. In 1881 CE King Milan entered into a secret agreement with Austria by which Serbia gained valuable export concessions for its agricultural goods on the understanding that Serbia would refrain from causing further disorder in Bosnia and Herzegovina and that it otherwise would undertake no foreign initiatives without Austrian approval. Perhaps with such approval Milan undertook a disastrous expedition against Bulgaria in 1885 CE. Its failure led Milan to abdicate in 1889. His son, Alexander, assumed the throne in 1893 CE, but factionalism and corrupt Court life continued. In the face of massive popular and official hostility, Alexander married his mistress, Draga Mašín, in 1900 CE. The royal couple was brutally assassinated by officers in the palace in Belgrade in 1903 CE, bringing an end to the Obrenović dynasty.<br>The Skupština invited Peter Karadjordjević to return as King Peter I, and the new Regime attempted to embark on a program of political reform and economic development. Peter’s constitutional monarchy struggled with the task of addressing the problems of rapidly commercializing agriculture, burgeoning population growth, and burdensome rural indebtedness. The emergence of rivals to the long-standing Radical Party, primarily the younger Independent Radicals, attested to widespread dissatisfaction as well as to democratic debate. This tension continued after the 1906 elections, which made the Radicals the ruling party for the remainder of the pre-1914 period.<br>The state’s authority was also undermined by the infamous Crna Ruka (“Black Hand”; or Ujedinjenje ili Smrt, “Unification or Death”). This secretive organization emerged from the conspiracy of 1903 CE and was composed largely of military officers. It penetrated government to the extent that its chief, Col. Dragutin Dimitrijević, was appointed head of intelligence of the Serbian general staff in 1913 CE. Crna Ruka resented the civilian government and was involved in the promotion of nationalism in Serbia, in Bosnia and Herzegovina, and in Macedonia.<br>The deteriorating relationship between Serbia and Austria-Hungary (especially over Bosnia) was further strained in 1906 CE when Austria barred Serbia’s livestock exports as part of the so-called Pig War. Two years later the protectorate |

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| | established in Bosnia was transformed into outright annexation. Russia shared Serbia's indignation, but Macedonia and Kosovo now became the only areas for potential expansion. Bulgaria and Greece had been competing there for the remaining Ottoman holdings in Thrace and Macedonia since the 1870s CE, but it was the Ilinden Uprising of 1903 CE that captured the imagination of Serbs and signaled the opportunities for advancing Serbia's interests in the region. Serb aspirations for Southward territorial expansion grew following the Young Turk revolution of 1908 CE. This growing engagement in Macedonia also brought Serbia into deepening conflict with Austria-Hungary because between the boundaries of Serbia and Macedonia lay the Sandžak of Novi Pazar, Kosovo, and Metohija—the heartland of medieval Raška and the home of the monuments to ecclesiastical Serbia's Golden Age. The recovery of Kosovo, in particular, took on the appeal of National Destiny.[20] |
| 1292 – 1380 AH<br>1875 – 1961 CE | **Carl Gustav Jung** was a Swiss psychiatrist and psychoanalyst who founded analytical psychology. Jung's work has been influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy, psychology and religious studies. Jung worked as a research scientist at the famous Burghölzli hospital, under Eugen Bleuler. During this time, he came to the attention of Sigmund Freud, the founder of psychoanalysis. The two men conducted a lengthy correspondence and collaborated, for a while, on a joint vision of human psychology.<br>Freud saw the younger Jung as the heir he had been seeking to take forward his "new science" of psychoanalysis and to this end secured his appointment as President of his newly founded International Psychoanalytical Association. Jung's research and personal vision, however, made it impossible for him to follow his older colleague's doctrine and a schism became inevitable. This division was personally painful for Jung and resulted in the establishment of Jung's analytical psychology as a comprehensive system separate from psychoanalysis.<br>Among the central concepts of analytical psychology is individuation—the lifelong psychological process of differentiation of the self out of each individual's conscious and unconscious elements. Jung considered it to be the main task of human development. He created some of the best known psychological concepts, including synchronicity, archetypal phenomena, the collective unconscious, the psychological complex and extraversion and introversion.<br>Jung was also an artist, craftsman and builder as well as a prolific writer. Many of his works were not published until after his death and some are still awaiting publication. |
| According to Jungian psychology, individuation (German: *Individuation*) is a process of psychological | |

20 https://www.britannica.com/place/Serbia/Consolidation-of-the-state

integration. "In general, it is the process by which individual beings are formed and differentiated [from other human beings]; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology."

Individuation is a process of transformation whereby the personal and collective unconscious are brought into consciousness (e.g., by means of dreams, active imagination, or free association) to be assimilated into the whole personality. It is a completely natural process necessary for the integration of the psyche. Individuation has a holistic healing effect on the person, both mentally and physically.

In addition to Jung's theory of complexes, his theory of the individuation process forms conceptions of an unconscious filled with mythic images, a non-sexual libido, the general types of extraversion and introversion, the compensatory and prospective functions of dreams, and the synthetic and constructive approaches to fantasy formation and utilization.

"The symbols of the individuation process . . . mark its stages like milestones, prominent among them for Jungians being the shadow, the wise old man . . . and lastly the anima in man and the animus in woman." Thus, "There is often a movement from dealing with the persona at the start . . . to the ego at the second stage, to the shadow as the third stage, to the anima or animus, to the Self as the final stage. Some would interpose the Wise Old Man and the Wise Old Woman as spiritual archetypes coming before the final step of the Self."

The wise old man (also called senex, **sage** or **sophos**) is an archetype as described by Carl Jung, as well as a classic literary figure, and may be seen as a stock character. The wise old man can be a profound philosopher distinguished for wisdom and sound judgment.

This type of character is typically represented as a kind and wise, older father-type figure who uses personal knowledge of people and the world to help tell stories and offer guidance that, in a mystical way, may impress upon his audience a sense of who they are and who they might become, thereby acting as a mentor. He may occasionally appear as an absent-minded professor, appearing absent-minded due to a predilection for contemplative pursuits.

The wise old man is often seen to be in some way "foreign", that is, from a different culture, nation, or occasionally, even a different time, from those he advises. In extreme cases, he may be a liminal being, such as Merlin, who was only half human.

In medieval chivalric romance and modern fantasy literature, he is often presented as a wizard. He can also or instead be featured as a hermit. This character type often explained to the knights or heroes—particularly those searching for the Holy Grail—the significance of their encounters.

In storytelling, the character of the wise old man is commonly killed or in some other way removed for a time, in order to allow the hero to develop on his/her own.

The Wise Old Woman, or helpful old woman, "is a well-known symbol in myths and fairy tales for the wisdom of the eternal female nature."

The masculine initiator was described by Jung as "a figure of the same sex corresponding to the father-imago...the mana-personality [a]s a dominant of the collective unconscious, the recognized archetype of the mighty man in the form of hero, chief, magician, medicine-man, saint, the ruler of men and spirits." Similarly, "the wise Old Woman figure represented by Hecate (**Hecate** or **Hekate** is a goddess in ancient Greek religion and mythology, most often shown holding a pair of torches or a key and in

later periods depicted in triple form. She is variously associated with crossroads, entrance-ways, night, light, magic, witchcraft, knowledge of herbs and poisonous plants, ghosts, necromancy, and sorcery. Her earliest appearance in literature was in Hesiod's *Theogony* in the 8th century BCE as a goddess of great honor with domains in sky, earth, and sea. Her place of origin is debated by scholars, but she had popular followings amongst the witches of Thessaly and an important sanctuary among the Carian Greeks of Asia Minor in Lagina.

Hecate was one of several deities worshiped in ancient Athens as a protector of the *oikos* (household), alongside Zeus, Hestia, Hermes, and Apollo. In the post-Christian writings of the Chaldean Oracles (2nd–3rd century CE) she was also regarded with (some) rulership over earth, sea, and sky, as well as a more universal role as Savior (Soteira), Mother of Angels and the Cosmic World Soul. Regarding the nature of her cult, it has been remarked, "she is more at home on the fringes than in the center of Greek polytheism. Intrinsically ambivalent and polymorphous, she straddles conventional boundaries and eludes definition). or the Crone...the Great Mother" stood for an aspect of the mother-imago (In folklore, a crone is an old woman who may be disagreeable, malicious, or sinister in manner, often with magical or supernatural associations that can make her either helpful or obstructing. The Crone is also an archetypal figure, a Wise Woman. As a character type, the crone shares characteristics with the hag. The word became further specialized as the third aspect of the Triple Goddess popularized by Robert Graves and subsequently in some forms of neopaganism, particularly Wicca in which she symbolizes the Dark Goddess, the dark of the moon, the end of a cycle; together with the Mother and the Maiden she represents part of the circle of life. In New Age and feminist spiritual circles, a "Croning" is a ritual rite of passage into an era of wisdom, freedom, and personal power). The archetypes of the collective unconscious can thus be seen as inner representations of the same-sex parent—as an "imago built up from parental influences plus the specific reactions of the child." Consequently, for the Jungian, "the making conscious of those contents which constitute the archetype of the mana personality signifies therefore "for the man the second and true liberation from the father, for the woman that from the mother, and therewith the first perception of their own unique individuality'."

In Carl Jung's thought, the individuation process was marked by a sequence of archetypes, each acquiring predominance at successive stages, and so reflecting what he termed an ascending psychic scale or "hierarchy of the unconscious." Thus, beginning with the intermediate position of "anima or animus...just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior," still. The Wise Old Woman and Man, as what he termed Mana or *supraordinate* personalities, stood for that wholeness of the self: "the *mother* ("Primordial Mother" and "Earth Mother") as a supraordinary personality...as the 'self'."

As Marie-Louise von Franz put it:

> If an individual has wrestled seriously and long enough with the anima (or animus) problem, so that he, or she, is no longer partially identified with it, the unconscious again changes its dominant character and appears in a new symbolic form representing the Self, the innermost nucleus of the personality. In the dreams of a woman this centre is usually personified as a superior female figure – a priestess, sorceress, earth mother, or goddess of

nature or love. In the case of a man, it manifests itself as a masculine initiator and guardian (an Indian *guru*), a wise old man, a spirit of nature and so forth.

In Jungian analytical psychology, **senex** is the specific term used in association with this archetype. In ancient Rome, the title of Senex (Latin for *old man*) was only awarded to elderly men with families who had good standing in their village. Examples of the senex archetype in a positive form include the wise old man or wizard. The senex may also appear in a negative form as a devouring father (e.g. Uranus, Cronus) or a doddering fool.

In the individuation process, the archetype of the Wise old man was late to emerge, and seen as an indication of the Self. 'If an individual has wrestled seriously enough and long enough with the anima (or animus) problem...the unconscious again changes its dominant character and appears in a new symbolic form...as a masculine initiator and guardian (an Indian *guru*), a wise old man, a spirit of nature, and so forth'.

The antithetical archetype, or enantiodromic opposite, of the senex is the Puer Aeternus.

***Puer aeternus*** (Latin for 'eternal boy'; female: *puella aeterna*; sometimes shortened to *puer* and *puella*) in mythology is a child-god who is forever young. In psychology, it is an older person whose emotional life has remained at an adolescent level, not to be confused with Peter Pan syndrome. The *puer* typically leads a provisional life due to the fear of being caught in a situation from which it might not be possible to escape. He or she covets independence and freedom, opposes boundaries and limits, and tends to find any restriction intolerable.

In analytical psychology, the **shadow** (also known as **id**, **shadow aspect**, or **shadow archetype**) is either an unconscious aspect of the personality that the conscious ego does not identify in itself, or the entirety of the unconscious, i.e., everything of which a person is not fully conscious. In short, the shadow is the unknown side.

From one perspective, the shadow "is roughly equivalent to the whole of the Freudian unconscious;" and Carl Jung himself asserted that "the result of the Freudian method of elucidation is a minute elaboration of man's shadow-side unexampled in any previous age." Contrary to a Freudian definition of *shadow*, however, the Jungian shadow can include everything outside the light of consciousness and may be positive or negative. Because one tends to reject or remain ignorant of the least desirable aspects of one's personality, the shadow is largely negative. There are, however, positive aspects that may also remain hidden in one's shadow (especially in people with low self-esteem, anxieties, and false beliefs). "Everyone carries a shadow," Jung wrote, "and the less it is embodied in the individual's conscious life, the blacker and denser it is." It may be, in part, one's link to more primitive animal instincts, which are superseded during early childhood by the conscious mind.

Jung stated the shadow to be the unknown dark side of the personality. According to Jung, the shadow, in being instinctive and irrational, is prone to psychological projection, in which a perceived personal inferiority is recognized as a perceived moral deficiency in someone else. Jung writes that if these projections remain hidden, "the projection-making factor (the Shadow archetype) then has a free hand and can realize its object—if it has one—or bring about some other situation characteristic of its power." These projections insulate and harm individuals by acting as a constantly thickening veil of illusion between the ego and the real world.

The **anima and animus** are described in Carl Jung's school of analytical psychology as part of his theory of the collective unconscious. Jung described the animus as the unconscious masculine side of a woman, and the anima as the unconscious feminine side of a man, each transcending the personal psyche. Jung's theory states that the anima and animus are the two primary anthropomorphic archetypes of the unconscious mind, as opposed to the theriomorphic and inferior function of the shadow archetypes. He believed they are the abstract symbol sets that formulate the archetype of the Self.

In Jung's theory, the anima makes up the totality of the unconscious feminine psychological qualities that a man possesses and the animus the masculine ones possessed by a woman. He did not believe they were an aggregate of father or mother, brothers, sisters, aunts, uncles, or teachers, though these aspects of the personal unconscious can influence a person's anima or animus.

Jung believed a male's sensitivity is often lesser or repressed, and therefore considered the anima one of the most significant autonomous complexes. Jung believed the anima and animus manifest themselves by appearing in dreams and influence a person's attitudes and interactions with the opposite sex. A natural understanding of another member of the opposite sex is instilled in individuals that stems from constant subjection to members of the opposite sex. This instilment leads to the development of the anima and animus. Jung said that "the encounter with the shadow is the 'apprentice-piece' in the individual's development … that with the anima is the 'masterpiece'". Jung viewed the anima process as being one of the sources of creative ability. In his book *The Invisible Partners,* John A. Sanford said that the key to controlling one's anima/ animus is to recognize it when it manifests and exercise our ability to discern the anima/ animus from reality.

The persona, for Swiss psychiatrist Carl Jung, was the social face the individual presented to the world —"a kind of mask, designed on the one hand to make a definite impression upon others, and on the other to conceal the true nature of the individual.

The **self** is an individual person as the object of its own reflective consciousness. Since the *self* is a reference by a subject to the same subject, this reference is necessarily subjective. The sense of having a self—or self-hood—should, however, not be confused with subjectivity itself. Ostensibly, this sense is directed outward from the subject to refer inward, back to its "self" (or itself). Examples of psychiatric conditions where such "sameness" may become broken include depersonalization, which sometimes occurs in schizophrenia: the self appears different from the subject.

The first-person perspective distinguishes self-hood from personal identity. Whereas "identity" is (literally) sameness and may involve categorization and labeling, self-hood implies a first-person perspective and suggests potential uniqueness. Conversely, we use "person" as a third-person reference. Personal identity can be impaired in late-stage Alzheimer's disease and in other neurodegenerative diseases. Finally, the self is distinguishable from "others". Including the distinction between sameness and otherness, the self versus other is a research topic in contemporary philosophy and contemporary phenomenology (see also psychological phenomenology), psychology, psychiatry, neurology, and neuroscience.

Although subjective experience is central to self-hood, the privacy of this experience is only one of many problems in the Philosophy of self and scientific study of consciousness.

Neuroscience.

Two areas of the brain that are important in retrieving self-knowledge are the medial prefrontal cortex and the medial posterior parietal cortex. The posterior cingulate cortex, the anterior cingulate cortex, and medial prefrontal cortex are thought to combine to provide humans with the ability to self-reflect. The insular cortex is also thought to be involved in the process of self-reference.

Psychology

Psychology of self.

The psychology of self is the study of either the cognitive and affective representation of one's identity or the subject of experience. The earliest formulation of the self in modern psychology forms the distinction between the self as *I*, the subjective knower, and the self as *Me*, the subject that is known. Current views of the self in psychology position the self as playing an integral part in human motivation, cognition, affect, and social identity. Self following from John Locke has been seen as a product of episodic memory but research upon those with amnesia find they have a coherent sense of self based upon preserved conceptual autobiographical knowledge. It is increasingly possible to correlate cognitive and affective experience of self with neural processes. A goal of this ongoing research is to provide grounding and insight into the elements of which the complex multiply situated selves of human identity are composed. The 'Disorders of the Self' have also been extensively studied by psychiatrists.

For example, facial and pattern recognition take large amounts of brain processing capacity but pareidolia cannot explain many constructs of self for cases of disorder, such as schizophrenia or schizo-affective disorder. One's sense of self can also be changed upon becoming part of a stigmatized group. According to Cox, Abramson, Devine, and Hollon (2012 CE), if an individual has prejudice against a certain group, like the elderly and then later becomes part of this group this prejudice can be turned inward causing depression (i.e. deprejudice).

The philosophy of a disordered self, such as in schizophrenia, is described in terms of what the psychiatrist understands are actual events in terms of neuron excitation but are delusions nonetheless, and the schizo-affective or schizophrenic person also believes are actual events in terms of essential being. PET scans have shown that auditory stimulation is processed in certain areas of the brain, and imagined similar events are processed in adjacent areas, but hallucinations are processed in the same areas as actual stimulation. In such cases, external influences may be the source of consciousness and the person may or may not be responsible for "sharing" in the mind's process, or the events which occur, such as visions and auditory stimuli, may persist and be repeated often over hours, days, months or years—and the afflicted person may believe themselves to be in a state of rapture or possession.

What the Freudian tradition has subjectively called, "sense of self" is for Jungian analytic psychology, where one's identity is lodged in the persona or ego and is subject to change in maturation. Carl Jung distinguished, "The self is not only the center, but also the whole circumference which embraces both conscious and unconscious; it is the center of this totality...". The Self in Jungian psychology is "the archetype of wholeness and the regulating center of the psyche ... a transpersonal power that transcends the ego." As a Jungian archetype, it cannot be seen directly, but by ongoing individuating

maturation and analytic observation, can be experienced objectively by its cohesive wholeness making factor.

Sociology

The self can be redefined as a dynamic, responsive process that structures neural pathways according to past and present environments including material, social, and spiritual aspects. Self-concept is a concept or belief that an individual has of him or herself as an emotional, spiritual, and social being. Therefore, the self-concept is the idea of who I am, kind of like a self-reflection of one's well-being. For example, the self-concept is anything you say about yourself.

A society is a group of people who share a common belief or aspect of self interacting for the maintenance or betterment of the collective. Culture consists of explicit and implicit patterns of historically derived and selected ideas and their embodiment in institutions, cognitive and social practices, and artifacts. Cultural systems may, on the one hand, be considered as products of action, and on the other, as conditioning elements of further action. Therefore, the following sections will explore how the self and self-concept can be changed due to different cultures.

Markus and Kitayama's early 1990s (CE) theory hypothesized that representations of the self in human cultures would fall on a continuum from *independent* to *interdependent*. The independent self is supposed to be egoistic, unique, separated from the various contexts, critical in judgment and prone to self-expression. The interdependent self is supposed to be altruistic, similar with the others, flexible according to contexts, conformist and unlikely to express opinions that would disturb the harmony of his or her group of belonging. This theory enjoyed huge popularity despite its many problems such as being based on popular stereotypes and myths about different cultures rather than on rigorous scientific research as well as postulating a series of causal links between culture and self-construals without presenting any evidence supporting them. A large study from 2016 CE involving a total of 10,203 participants from 55 cultural groups found that there is no independent versus interdependent dimension of self-construal because traits supposed by Markus & Kitayama to form a coherent construct do not actually correlate, or if they correlate, they have correlations opposite to those postulated by Markus & Kitayama. There are seven separate dimension of self-construal which can be found at both the cultural level of analysis and the individual level of analysis. These dimensions are *difference versus similarity* (if the individual considers himself or herself to be a unique person or to be the same as everybody else), *self-containment versus connection to others* (feeling oneself as being separated from others versus feeling oneself as being together with the others), *self-direction versus receptiveness to influence* (independent thinking versus conformity),

Westerners, Latin Americans and the Japanese are relatively likely to represent their individual self as unique and different from that of others while Arabs, South-East Asians and Africans are relatively likely to represent their self as being similar with that of others. Individuals from Uganda, Japan, Colombia, Namibia, Ghana and Belgium were most likely to represent their selves as being emotionally separated from the community while individuals from Oman, Malaysia, Thailand and central Brazil were most likely to consider themselves as emotionally connected to their communities. Japanese, Belgians, British and Americans from Colorado were most likely to value independent

thinking and consider themselves as making their own decisions in life independently from others. On the other hand, respondents from rural Peru, Malaysia, Ghana, Oman and Hungary were most likely to place more value on following others rather than thinking for themselves as well as to describe themselves as being often influenced by others in their decisions. Middle Easterners from Lebanon, Turkey, Egypt and Oman were most likely to value self-reliance and consider themselves as working on their own and being economically independent from others. On the other hand, respondents from Uganda, Japan and Namibia were most likely to consider cooperation between different individuals in economical activities as being important. Chileans, Ethiopians from the highlands, Turks and people from Lebanon placed a relatively high degree of importance on maintaining a stable pattern of behavior regardless of situation or context. Individuals from Japan, Cameroon, the United Kingdom and Sweden were most likely to describe themselves as being adaptable to various contexts and to place value on this ability. Colombians, Chileans, US Hispanics, Belgians and Germans were most likely to consider self expression as being more important than maintaining harmony within a group. Respondents from Oman, Cameroon and Malaysia were most likely to say that they prefer keeping harmony within a group to engaging in self-expression. Sub-Saharan Africans from Namibia, Ghana and Uganda considered that they would follow their own interests even if this means harming the interests of those close to them. Europeans from Belgium, Italy and Sweden had the opposite preference, considering self-sacrifice for other members of the community as being more important than accomplishing selfish goals.

Contrary to the theory of Markus & Kitayama, egoism correlates negatively with individual uniqueness, independent thinking and self-expression. Self-reliance correlates strongly and negatively with emotional self-containment, which is also unexpected given Markus & Kitayama's theory. The binary classification of cultural self-construals into independent versus interdependent is deeply flawed because in reality, the traits do not correlate according to Markus & Kitayama's self construal theory, and this theory fails to take into consideration the extremely diverse and complex variety of self-construals present in various cultures across the world.

The way individuals construct themselves may be different due to their culture. The self is dynamic and complex and it will change or conform to whatever social influence it is exposed to. The main reason why the self is constantly dynamic is because it always looks for reasons to not be harmed. The self in any culture looks out for its well-being and will avoid as much threat as possible. This can be explained through the evolutionary psychology concept called survival of the fittest.

Philosophy.

*Philosophy of self*

The philosophy of self seeks to describe essential qualities that constitute a person's uniqueness or essential being. There have been various approaches to defining these qualities. The self can be considered that being which is the source of consciousness, the agent responsible for an individual's thoughts and actions, or the substantial nature of a person which endures and unifies consciousness over time.

In addition to Emmanuel Levinas writings on "otherness", the distinction between "you" and "me" has

been further elaborated in Martin Buber's philosophical work: Ich und Du.

Religion.

Religious views on the self.

Religious views on the self vary widely. The self is a complex and core subject in many forms of spirituality. Two types of self are commonly considered—the self that is the ego, also called the learned, superficial self of mind and body, an egoic creation, and the self which is sometimes called the "True Self", the "Observing Self", or the "Witness". In Hinduism, the Ātman (self), despite being experienced as individual, is actually a representation of the unified transcendent reality, Brahman. Our experience of reality doesn't match the nature of Brahman due to māyā.

One description of spirituality is the self's search for "ultimate meaning" through an independent comprehension of the sacred. Another definition of spiritual identity is: "A persistent sense of self that addresses ultimate questions about the nature, purpose, and meaning of life, resulting in behaviors that are consonant with the individual's core values. Spiritual identity appears when the symbolic religious and spiritual value of a culture is found by individuals in the setting of their own life. There can be different types of spiritual self because it is determined by one's life and experiences."

Human beings have a self—that is, they are able to look back on themselves as both subjects and objects in the universe. Ultimately, this brings questions about who we are and the nature of our own importance. Traditions such as Buddhism see the attachment to self is an illusion that serves as the main cause of suffering and unhappiness. Christianity makes a distinction between the true self and the false self, and sees the false self negatively, distorted through sin: 'The heart is deceitful above all things, and desperately wicked; who can know it?' (Jeremiah 17:9)

According to Marcia Cavell, identity comes from both political and religious views. He also identified exploration and commitment as interactive parts of identity formation, which includes religious identity. Erik Erikson compared faith with doubt and found that healthy adults take heed to their spiritual side.

Islam & Sufism.

The Animal or Mammalian Self, Commanding to 'Evil' Nafs e Am'mara.

Sufism (The name given to the esoteric dimension of Islam, about which little is actually known and much is assumed) recognizes three States of human consciousness. These are: The Animal or Mammalian Self, "Commanding to Evil the Nafs 'e' Am'mara; The Guilty Conscious Self the Nafs 'e' Lawam'ma and The Contented Self the Nafs 'e' Mutmae'ena.

A similar concept from Cosmic Consciousness divides consciousness into three states, which are: Simple Consciousness; Self Consciousness and Cosmic Consciousness. Yet again a parallel is to be found in the terms Reptilian Consciousness; Mammalian Consciousness and Human Consciousness, the three epochs of human development. Transcendentalism or Cosmic Consciousness are linked to the Nafs 'e' Mutmae'ena or Contented Self whereas Nafs 'e' Lawam'ma or Guilty Conscious Self is akin to Self Consciousness or Mammalian Consciousness. Finally the Nafs 'e' Am'mara or Self Commanding to Evil falls under the category of a twilight world that lies between the Reptilian Consciousness and Mammalian Consciousness with greater inclination towards Reptilian

Consciousness which is Simple Consciousness.

**Synchronicity** is a concept first introduced by analytical psychologist Carl G. Jung "to describe circumstances that appear meaningfully related yet lack a causal connection." Jung held that to ascribe meaning to certain acausal coincidences can be a healthy, even necessary, function of the human mind —principally, by way of bringing important material of the unconscious mind to attention. This further developed into the view that there is a philosophical objectivity or suprasubjectivity to the meaningfulness of such coincidences, as related to the collective unconscious.

During his career, Jung furnished several different definitions of the term, defining *synchronicity* as "a hypothetical factor equal in rank to causality as a principle of explanation", "an acausal connecting principle", "acausal parallelism", and as the "meaningful coincidence of two or more events where something other than the probability of chance is involved". Though introducing the concept as early as the 1920s (CE), Jung gave a full statement of it only in 1951 CE in an Eranos lecture. In 1952 CE, Jung published a paper titled "Synchronicity: An Acausal Connecting Principle" in a volume which also contained a related study by the physicist and Nobel laureate Wolfgang Pauli, a close collaborator who held a "critical, yet constructive and genuinely positive view of Jung and his ideas".

Jung's view was that, just as causal connections can provide a meaningful understanding of the psyche and reality, so too may acausal connections. Events connected by meaning need not have an explanation in terms of causality, which does not generally contradict universal causation but in specific cases can lead to prematurely giving up causal explanation. The three identifying aspects of synchronistic events are (a) meaningful coincidence, (b) acausal connection, and (c) numinosity—the last of which has drawn the most criticism upon the entire concept. Jung similarly proposed three categories of synchronistic phenomena, as when there is either (1) a meaningful correspondence between a mental state and a simultaneous physical event, (2) a meaningful correspondence between a mental state and a physical event outside the individual's perception, or (3) a meaningful correspondence between a mental state and some future event.

Jung used the concept in arguing for the existence of the paranormal, as did writer Arthur Koestler in his 1972 CE work *The Roots of Coincidence*. The concept was similarly taken up by the New Age movement. However, as it is scientifically neither testable nor falsifiable, synchronicity does not fall into the realm of empirical study. The main objection from a scientific standpoint is that synchronistic events are experimentally indistinguishable from ordinary coincidences. While a given observer may subjectively view a coincidence as meaningful, this does not necessitate assigning any objective meaning to the coincidence. Jung however, believed that meaning could be as rigorous and objective as logical thought by looking past personal feelings and instead to psychological elements that are held in common, yet he did not conduct objective studies in this regard based on observable mental states and scientific data. Mainstream science explains synchronicities and mere coincidences alike as underestimated chance events or spurious correlations which can be described by laws of statistics (e.g. by the law of truly large numbers) and confirmation biases. However, for lack of more sophisticated explanations coincidence can also be useful as kind of link to folk psychology and philosophy.

Moreover, it is considered that multiple meaningful coincidences contribute to the early formation

of schizophrenic delusions. Distinguishing which of these synchronicities can be morbid, according to Jung, is a matter of interpretation–pathology, if any, lies in the reaction rather than the occurrence of synchronistic experiences. The *International Dictionary of Psychoanalysis* states that "it is important that the individual grasp [the] compensatory meaning" of a synchronistic event, in order for it to "enhance consciousness rather than merely build up superstitiousness"

**Jungian archetypes** are defined as universal, primal symbols and images that derive from the collective unconscious, as proposed by Carl Jung. They are the psychic counterpart of instinct. It is described as a kind of innate unspecific knowledge, derived from the sum total of human history, which prefigures and directs conscious behavior.

They are unclear underlying forms, or the *archetypes-as-such*, from which emerge images and motifs such as the mother, the child, the trickster, and the flood among others. History, culture and personal context shape these manifest representations thereby giving them their specific content. These images and motifs are more precisely called *archetypal images*. However it is common for the term *archetype* to be used interchangeably to refer to both *archetypes-as-such* and *archetypal images*. Archetypes, according to Jung, seek actualization within the context of an individual's environment and determine the degree of individuation. For example, the mother archetype is actualized in the mind of the child by the evoking of innate anticipations of the maternal archetype when the child is in the proximity of a maternal figure who corresponds closely enough to its archetypal template. This mother archetype is built into the personal unconscious of the child as a mother *complex*. Complexes are functional units of the personal unconscious, in the same way that archetypes are units for the collective unconscious.

Critics have accused Jung of metaphysical essentialism. His psychology, particularly his thoughts on spirit, lacked necessary scientific basis, making it mystical and based on foundational truth. Since archetypes are defined so vaguely and since archetypal images are an essentially infinite variety of everyday phenomena, they are neither generalizable nor specific in a way that may be researched or demarcated with any kind of rigor. Hence they elude systematic study. Feminist critiques have focused on aspects that are seen as being reductionistic and provide a stereotyped view of femininity and masculinity. Other critics respond that archetypes do nothing more than to solidify the cultural prejudices of the interpreter. Modern scholarship with its emphasis on power and politics have seen archetypes as a colonial device to level the specifics of individual cultures and their stories in the service of grand abstraction. This is demonstrated in the conceptualization of the "Other", which can only be represented by limited ego fiction despite its "fundamental unfathomability"

**Collective unconscious** refers to structures of the unconscious mind which are shared among beings of the same species. It is a term coined by Carl Jung. According to Jung, the human collective unconscious is populated by instincts, as well as by archetypes: universal symbols such as The Great Mother, the Wise Old Man, the Shadow (**12 Shadow** or Negative **Archetypes:**

- Positive: Maiden. Passive: Damsel. Aggressive: Vixen.
- Positive: Hero. Passive: Coward. Aggressive: Bully.

- Positive: Queen. Passive: Snow Queen. Aggressive: Sorceress.
- Positive: King. Passive: Puppet. Aggressive: Tyrant.
- Positive: Crone. Passive: Hermit. Aggressive: Wicked Witch.
- Positive: Mage),

the Tower (The Tower represents the destruction of old, outworn structures that no longer serve us. This extreme dismantling is to make way for new ways of thinking and being, ones that are more in alignment with humanity and the greater good of the planet. Our world is towering), Water (It is a well-known fact that there are hundreds of flood myths in almost all cultures of the world. These myths speak of the relationship between gods and people and almost always carry great cultural and collective meanings. But the human psyche is also a cosmos of its own, and this allows for the possibility of looking at flood myths intra-psychically, to explore what happens inside an individual psyche with the manifestation of a flood myth), and the Tree of Life. There are twelve brand archetypes: The Innocent, Everyman, Hero, Outlaw, Explorer, Creator, Ruler, Magician, Lover, Caregiver, Jester, and Sage. Jung considered the collective unconscious to underpin and surround the unconscious mind, distinguishing it from the personal unconscious of Freudian psychoanalysis. He believed that the concept of the collective unconscious helps to explain why similar themes occur in world mythologies around the world. He argued that the collective unconscious had profound influence on the lives of individuals, who lived out its symbols and clothed them in meaning through their experiences. The psychotherapeutic practice of analytical psychology revolves around examining the patient's relationship to the collective unconscious.

Psychiatrist and Jungian analyst Lionel Corbett argues that the contemporary terms "autonomous psyche" or "objective psyche" are more commonly used today in the practice of depth psychology rather than the traditional term of the "collective unconscious." Critics of the collective unconscious concept have called it unscientific and fatalistic, or otherwise very difficult to test scientifically (due to the mystical aspect of the collective unconscious). Proponents suggest that it is borne out by findings of psychology, neuroscience, and anthropology.

A **complex** is a core pattern of emotions, memories, perceptions, and wishes in the personal unconscious organized around a common theme, such as power or status. Primarily a psychoanalytic term, it is found extensively in the works of Carl Jung and Sigmund Freud.

An example of a complex would be as follows: if one had a leg amputated when one was a child, this would influence one's life in profound ways, even if he or she overcame the physical handicap. A person may have many thoughts, emotions, memories, feelings of inferiority, triumphs, bitterness, and determinations centering on that one aspect of his or her life. If these thoughts were troubling and pervasive, Jung might say he or she had a complex about the leg.

The reality of complexes is widely agreed upon in the area of depth psychology, a branch of psychology asserting that the vast majority of the personality is determined and influenced by unconscious processes. Complexes are common features of the psychic landscape, according to Jung's accounting of the psyche, and often become relevant in psychotherapy to examine and resolve, most especially in the journey toward individuation or wholeness. Without resolution, complexes continue to

exert unconscious, maladaptive influence on our thoughts, feelings, and behavior and keep us from achieving psychological integration.

The traits of **extraversion** (or **extroversion**) and **introversion** are a central dimension in some human personality theories. The terms *introversion* and *extraversion* were introduced into psychology by Carl Jung, although both the popular understanding and current psychological usage vary. Extraversion tends to be manifested in outgoing, talkative, energetic behavior, whereas introversion is manifested in more reflective and reserved behavior. Jung defined introversion as an "attitude-type characterised by orientation in life through subjective psychic contents", and extraversion as "an attitude-type characterised by concentration of interest on the external object".

Extraversion and introversion are typically viewed as a single continuum, so to be high in one necessitates being low in the other. Jung provides a different perspective and suggests that everyone has both an extraverted side and an introverted side, with one being more dominant than the other. Virtually all comprehensive models of personality include these concepts in various forms. Examples include the Big Five model, Jung's analytical psychology, Hans Eysenck's three-factor model, Raymond Cattell's 16 personality factors, the Minnesota Multiphasic Personality Inventory, and the Myers–Briggs Type Indicator.